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P. L. PRATTIS

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REAPS REWARD—*Mrs. Catherine Ross (left), Tampa, Fla., NAACP, receives trophy from E. E. Broughton, state conference treasurer, for largest number memberships.* BOTTOM: *President Harry Greene, Philadelphia, Pa., NAACP, receives* $500 *check from Mrs. Frederick Hawkins (right) for life membership Philadelphia Links. Looking on is Mrs. Nolan Atkinson, president local Links.*

■ Why America fails to grasp the nature of the two revolutions loose in the world today

# New Look at the World

*By P. L. Prattis*

THERE are two revolutions loose in the world to-day. These revolutions are sicknesses caused by social, economic and political factors. They are sicknesses which can be cured. They are sicknesses which, if not cured, may lead to war, death, and destruction.

The first revolution is in Europe, all of Europe. In this revolution some 400 million human beings, mostly white, are involved. These human beings belong to the so-called nation states of Europe—France, Germany, Spain, Italy, Holland, Yugo-Slavia, Czecho-Slovakia, Hungary, and the others, East and West.

The human beings who inhabit these nation states with their political boundary lines all live in the house, or continent, of Europe. Ecologically, they belong to the same family or household. Good management would require that these peoples find a way to utilize and husband the economic and natural resources of the continent for the benefit of all its inhabitants.

The growth of the political states has ignored the existence of an interdependent continental economy. Tariffs, customs, trade barriers, hogging of natural resources and a deficient distribution system have all served to disunite the European community economically. The resources of the continent have not been shared in common.

To-day most Europeans want to find a way to organize the economy of the continent for the benefit of the 400 million human beings who inhabit it. They are revolting against the arbitrary political boundary lines which have kept them from doing so. Their aim is an economic United States of Europe.

The second revolution, the big one, is in Asia, Africa, and South America. In this revolution some 1600 million human beings, mostly colored, are involved. These are the peoples who have suffered from a colonial or near-colonial status. These peoples constitute two-thirds of the world's population, but enjoy only one sixth of the world's income.

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P. L. PRATTIS, *who writes the weekly* Courier *column "The Horizon," is executive editor of the* Courier, *Pittsburgh, Pennsylvania.*

### UNSPEAKABLE MISERY

As to the motivation for this other revolution, Dr. Stringfellow Barr, author of recently-published *Citizens of the World,* writes:

"The outstanding physical fact about Asia is its unspeakable misery: its ghastly poverty, its famines, its endemic diseases, its illiteracy. The outstanding spiritual fact about Asia is its torrential longing to escape from this misery. Nowhere else on this planet is the world revolution for equality more obvious and more impossible to stem. The 'unchanging East' is changing at an appalling rate."

Dr. Barr adds:

"Asians are sick of being despised by white people. For centuries they have been held down by force, and Europeans added insult to injury by telling them it was done for their own good. They suffered daily and highly personal humiliations at the hands of white men and women, and not always the best examples of the white peoples at that."

What Dr. Barr writes about Asians is true, in greater or lesser degree, of Africans and Latin-Americans. All the peoples in these three continents want to rid themselves of the yoke they have borne. They want to find the way to more food; they want recognition as equals, and they want an improved way of life.

The chief concern of the 400 million European revolutionaries is a plan for a well-managed continental economy. The chief concern of the other 1600 million revolutionaries is their hunger, their poverty, their disease.

These two groups comprise some two billion human beings.

While Europeans seek a cure for their economic illness and while Asians, Africans and Latin-Americans seek a cure for their social malady, the two strong men of the modern world stand at either side of our planet, glowering at each other, threatening each other, and assuming war-like postures.

The strong men are the United States and Russia.

Dr. Barr is willing to call Russia a beast. He has a positive hatred of Communism. But he does not believe that the sicknesses represented by the two above-described revolutions can be cured by either a "cold" or "hot" war between the United States and Russia.

If every Russian Communist in the world were obligingly to shoot himself overnight, Dr. Barr believes that the revolution in Europe and the revolution in Asia, Africa, and South America would remain alive; that it would still be necesary to do something about the sicknesses which cause these revolutions if there is to be peace in the world.

### KILL COMMUNISM

The United States' basic foreign policy aim is, and has been, stop Communism. Toward this end we have sought to bend every people we have helped and all peoples who have sought our help. We have insisted that the biggest, most immediate, task is to stop or kill Communism.

Dr. Barr does not believe Communism can cure the world's sickness, but neither does he believe we can stop Communism or kill it with the methods we have been using, even with hydrogen bombs.

We Americans have yielded to high dudgeon because the Communists have been making headway in Asia. Dr. Barr believes they have succeeded because they have been exploiting, not causing, the revolution. The Russians have, in effect, said to the Asians: "Yes, you are right. You should have more food. You should have land. You should have freedom. You should have equality. We will give you all these things."

When the Russians make gilded promises, the Asians are dazzled by them. Dr. Barr believes the Asians would learn ultimately that the Communists make fake promises.

But he does not think we are discharging our full responsibility simply by screaming to the Asians that the Russian doctor is a quack. He does not believe the revolution in Asia can be stemmed by threats or force and he knows the sickness which causes it can't be cured by calling the Russians quacks.

Dr. Barr is also certain that Communism be stopped or killed with bullets. He submits to the peculiar notion that the Russians peddle ideas, however spurious, and that you just can't obliterate ideas with force. Ideas yield only to better ideas.

The 400 million have their problem, or sickness, which is *not* Communism. The 160 million in the United States have a problem which they believe, through their government and otherwise, is Communism. Two hundred million Russians are being indoctrinated so that they will believe Americans and capitalism are their chief problem.

Dr. Barr believes the best way to put the Communists out of business as mischief makers is to join with the other nations of the world in a vast effort to cure the sicknesses which are causing the two revolutions. If the sicknesses are cured, the revolutions will spend themselves.

Although Dr. Barr recognizes that the United States has been thrust into a position of world leadership, he deplores our obvious tendency to "go it alone" when we are giving aid and to tie our aid in with the 'stop Communism" objective of our foreign policy.

### MONEY NOT ENOUGH

He is not the first American to think, or state, that United States money and machines and skills should be used to help others, such as the 1600 millions of Asia, Africa, and South America. President Truman defined his thinking on this subject under what came to be known as Point Four of his message to Congress in 1949. Leaders in the United Nations Economic and Social Council also reached the conclusion that something should be done by nations working together to cure the maladies from which the world is suffering.

In order to point up his program of aid to underdeveloped countries, President Truman appointed an International Development Advisory Board which studied the needs of underdeveloped countries, and of the United States, and issued an official report called "Partners in Progress."

There were several defects in this report, in Dr. Barr's opinion. First, it recommended a program of help which the United States would undertake largely by itself. Second, it indicated a more important and sub-

stantial role for American private capital in underdeveloped lands than Dr. Barr thinks is practical or feasible. Third, it tended to base this program of help and the appropriations that would be needed on the necessity of stopping Communism, rather than on the desirability of curing the sickness.

The Economic and Social Council of the United Nations put a group of five experts to work on the same problem tackled by President Truman's Board. These experts submitted a report to Secretary-General Trygve Lie under the title, "Measures for the Economic Development of Underdeveloped Countries."

The United Nations experts thought that the job of helping the peoples of underdeveloped areas of the world should be undertaken by the nations of the world together, not by the United States or any other one nation.

#### INTERNATIONAL "TVA"

This commission recommended an American device which Dr. Barr completely espouses. The recommendation was for the creation of an International Development Corporation operating under the auspices of the United Nations.

Such a corporation would be similar to the Tennessee Valley Authority which Dr. Barr describes in some detail. He believes that such a world corporation, or authority, would be able to tackle hunger, disease or poverty, anywhere in the world, with substantial assurance of success.

Dr. Barr tells how such a world corporation would function, how it might obtain its financial support, and how the Charter of the United Nations might be revised to provide for a proper governing body.

If such a corporation used modern machines, skills, and knowledge to increase food production, eliminate diseases and plagues, and to raise the general standard of living, the really great revolution of our times, would, in Dr. Barr's opinion, spend itself and Communism would be left with nothing to feed upon.

However, any such undertaking as this would require that Americans get over their "white supremacy" notions and the fear that rasing the standard of living of others is going to lower our own. It would also require us to work with others, other nations, on a basis of mutual understanding, and not of national defense to stop Communism. We could not expect to run the show.

This would be the kind of undertaking, Dr. Barr believes, from which Russia could not abstain. She would have to come in and help because she's been making spurious promises of bread and freedom to the peoples of Asia. He would pull Russia in by resorting to the Ghandian device of ascribing to her the best of motives. If she failed to come along, her dishonesty would be exposed and the peoples who have been looking to the Communists would lose faith in them.

#### BOOK IMPORTANT

*Citizens of the World* should be read by Americans because they are citizens of the United States. In his first public speech, Secretary of State John Foster Dulles emphasized that our relations with other nations and peoples in the Mighty Neighborhood

(*Continued on page* 255)

■ This religious group makes racial integration an essential part of its central doctrine

# Jehovah's Witnesses—Religion of Racial Integration

*By Marley Cole*

THE most segregated institution in the United States, clergyman George Todd declared, is the church. "Less than 10 percent of the Negroes in the United States attend other than all-Negro churches," he said, speaking to 250 college students attending the New York State Christian Movement Conference.

Many a religion *preaches* that segregation, though "a product of orthodix religion," is "no rightful part of Bible Christianity." But what happens when a church group comes along and *practices* the doctrine?

Colored peoples all over the earth, including American Negroes, evidently are discovering such a religion in the unorthodox Christian group known as Jehovah's witnesses.

---

MARLEY COLE *is an official of the Coral Stone Company, Knoxville, Tennessee.*

Their official organ, *The Watchtower,* recently challenged its one and a half million readers:

"Take a look at the racial divisions that cause some to feel superior and oppress those they think inferior. And the injustices and violences and even wars that result just because the skin is colored differently. It is . . . as ridiculous as all white birds and animals trying to annihilate all the red or yellow or brown ones."

This decorously phrased sarcasm appeared in the March 15, 1952, issue, in the introduction to a leading article that was served up in class study sessions to nearly half a million ministers of Jehovah's witnesses assembled in some 14,000 public educational centers or Kingdom Halls, in 120 countries. It was an official statement of Jehovah's witnesses on interracialism.

Yet it was not a piece of propaganda designed on purpose to catch

the eye of discriminated peoples. It was only a natural utterance of a religious group so fired by their central doctrine that all else is but a side issue. Ask any of Jehovah's witnesses young or old, male or female what their religion is all about. You will get the identical answer, in words that hardly vary with any personality or in any of a hundred languages: "Jehovah's witnesses believe that the Bible is God's Word and that among other things it is history written in advance. It tells of the end of this old wicked system of things and the establishement of a new world of righteousness that will bring peace and justice to the earth.

#### WORLD'S END

"Jesus described the time of the world's end as being marked by the outbreak of total wars and of increasing troubles such as food shortages, pestilences, earthquakes and the like. Since 1914 we have been living in that time of the end. He also declared that the good news of His second presence in unseen kingdom power must be preached in all the inhabited earth for a witness to all nations and then the final end would come. This preaching work draws men of all races, kindreds and tongues into a new world society preparatory to passing through Armageddon into the new world of righteousness."

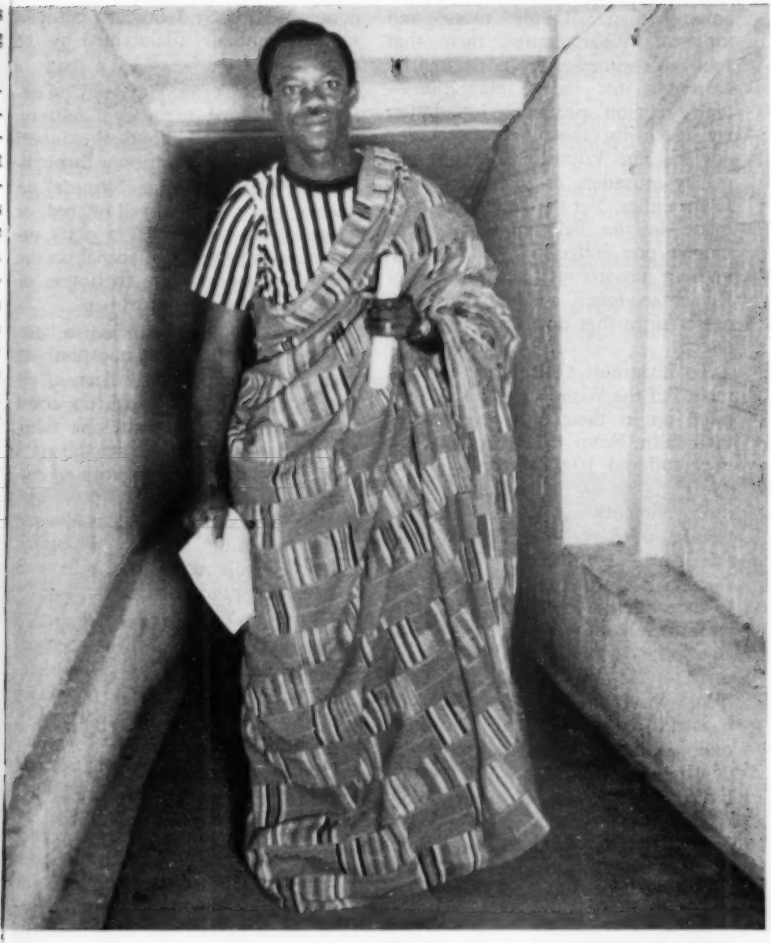
And Jehovah's witnesses take their dedication to accomplish this preaching work so seriously that they are even teaching thousands and tens of thousands of people all over the earth to read and write, so as to "prepare their minds for new world thinking" and to "become educators to share in this great preaching work."

It matters not if such an out-of-this-world doctrine repels most people as violently as a negative electrical shock. What matters is that Jehovah's witnesses go on the premise that "faith without works is dead." They do not even take time out to build elaborate church houses. They are too busy carrying their religion to the people—"Find them in their homes, or on their jobs, or on the streets!" To the despair of orthodox churches the Witnesses have no lay members but all are ministers, and such a body as the world never saw before. From 1929 to 1951 the number of persons employed in orthodox religious pursuits lagged 27 percent behind the population. Meanwhile unorthodox Jehovah's witnesses catapulted 1500 percent. Today all the Catholic, Protestant, and Jewish clergyman combined do not number more that 220,000. In fact only about 166,000 clergyman have their own assigned pastorates. Jehovah's witnesses themselves alone have an average of 130,000 regular ministers.

In light of these figures consider that Negroes are flocking to Jehovah's witnesses twice as fast percentage-wise as are whites. At least 20,000 Negro ministers enjoy an equal standing in the ministry with their white brothers.

#### RELIGIOUS DYNAMISM

And this explains the dynamism of Jehovah's witnesses—their doctrine allows for nothing less than "a perfectly equal sharing of its rewards



*Timothy Galfas*

THIS YOUNG MAN *is coming up from a Yankee Stadium dugout with his graduation certificate in his hand. He was one of* 120 *Jehovah's witnesses, representing* 32 *countries, who made up the graduating class of July* 30, 1950. *The graduation took place in the stadium before an audience of* 70,000 *Witnesses.*

among men of all races and tongues." What matter, then, that Jehovah's witnesses are not primarily Crusaders for racial integration — their religion produces integration because of its far stronger motivating power. The Witnesses are not primarily crusaders for civil rights reforms either. Yet the gains they have made in the field of civil rights moved one judge to exclaim that nothing has strengthened the Bill of Rights so much as Jehovah's witnesses since that document was produced.

To illustrate: Glance at the legal record of the Witnesses that has been piled up in their fight to preserve their faith. From 1935 through 1950 they suffered 10,000 arrests. From 1940 to 1944 more than 2,500 mobs violently assaulted the Witnesses on charges of "fascism" and "nazism"—at the very time when Adolph Hitler ordered Rudolph Hess to exterminate the "Bible Students" as intolerable noncomformists. In 44 states they were beaten, kidnapped, tarred and feathered, forced to drink castor oil, tied together and chased through the streets, castrated, maimed, hanged, shot, and otherwise consigned to mayhem. Whites and blacks together, the Witnesses clung to their insistance that "ours is a god-given command to preach the presence of Christ's Kingdom as the only hope for mankind." Every conceivable legal snare was laid to foil them. But before the smoke cleared away 28 different laws in hundreds of towns were quashed; 120 appeals were taken to higher courts. Twice they caused the Supreme Court of the United States to reverse itself. Every important principle of law contended for by Jehovah's witnesses was eventually maintained by the courts.

A six-foot Texan, Hayden C. Covington, head of their legal battery, reckoned that without the court fights of Jehovah's witnesses throughout the years of war hysteria no citizen, black, brown, yellow, red, or white would be safe from petty ordinances to preach the gospel on the streets, or from house to house, or from apartment to apartment.

No one would be allowed to "distribute printed Bible sermons without first buying a peddler's license," if the municipality or kangaroo court so decreed. No citizen of one faith, say a minority, would have the right to criticize publicly the faith of another that might be a powerful majority. No faith would be allowed the incontestible right to use public parks, schools or auditoriums and the like for public meetings.

Everybody would be compelled by law even if against his conscience to salute the national flag or emblem. Members of an unpopular minority religious group could be deprived of their civil service status. Religious ministers would be circumscribed from calling on the people on Sunday or holidays by Blue Laws. "Had not these and numerous other breaches in the Constitution been plugged by the unswerving fight of Jehovah's people there is no telling how much farther the juggernaut of the state would have rumbled toward totalitarianism."

### EDUCATIONAL WEAPON

"Mischief framed by law" by their opposers had to be cleared out of

the way of "preaching the good news" — resulting in incalculable good even for their enemies. Likewise racial divisions and discriminations are obstacles to free circulation of and response to their religion. So is illiteracy. The taint of racialism and the blight of illiteracy must be wiped out of the minds of the people who are to receive and appreciate and act upon the good news that God "hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26) Jehovah's witnesses have rolled up their sleeves and tackled this twin evil in a way that is advancing colored peoples in this and other nations toward an unbreakable brotherhood of peace and unity.

The weapon used by the Witnesses is education. Through their central organization, the Watch Tower Bible & Tract Society, with international headquarters in Brooklyn, N. Y., the Witnesses have produced a unique educational program, which once started runs continuously and from which no one of its adherents ever graduates. The material is dispensed through 66 branches (the United States is one) in 127 lands and in 100 languages. In 1952 an average of 426,704 qualifiedd ministers super-

ONE FEATURE *of the international assembly of Jehovah's witnesses at Yankee Stadium, New York City, in* 1950 *was the release of a new publication "Evolution vs. the World." Note the racially mixed group.*

vised the dispensing of this educational program earthwide.

Here in the United States, as elsewhere, there is but one program for all. Jehovah's witnesses meet together wherever possible. In sections where the laws of the land or the prejudice of the people do not allow a black man to attend a white man's church, the Society provides identical facilities and programs and services for both alike. The Witnesses maintain the Watchtower Bible College of Gilead in upstate New York. Qualified ministers regardless of race, color or nationality, are called to Gilead and given a free course in advanced ministry and assigned to special supervisory work or to foreign missions.

Last year an average of 126,626 ministers of Jehovah's Witnesses kept open 3,103 educational centers of Kingdom Halls for public attendance. Besides this the Witnesses spent more than 21 million hours personally calling on America's 160 million population, inviting them to attend the "Theocratic ministry" schooling. They also conducted more than 90,000 weekly Bible studies among family groups in private homes or meeting places. The duty of all members as they matured in the ministry is to take up the house to house missionary work and arrange Bible studies in the homes of all interested persons regardless of race, color, or social condition.

"How long would jim crow last if all the churches taught that!" exclaimed a Knoxville educator, James H. Harper, a Negro neighbor of mine. One of Jehovah's witnesses had pointed out to him that as the orthodox systems claim 58 percent of the population, it would take no time at all to acquaint the entire population with a practical knowledge of the Bible.

### WORK IN AFRICA

If American Negroes, Navajos, and Japanese feel that jim crow rules the roost in the United States, neither would they find a paradise in Africa. Watch Tower president N. H. Knorr and a fellow director M. G. Henschel tasted the facts of African life recently. They were going to set the Society's "Free Nations" educational program in Africa on a footing equal to that in "free" America, Mexico, and other places. And they ran head on into problems galore.

If you want to show up the flaws, inequalities, and injustices of a political or social or religious system in the raw, then try what Jehovah's Witnesses are doing — inaugurate a campaign to integrate all races, colors, and nationalities, all kinds of men, on the same educational and spiritual basis. Knorr went to Africa with but one program to inaugurate and just one public Bible talk, "Permanent Governor for All Nations." To get his address across it had to be translated into a dozen languages and dialects — sometimes as many as three interpreters translated to mixed audiences simultaneously. In Accra, Gold Coast, 1,353 natives heard him in Ga and Twi at once. In Ibadan, Yurobaland, 6,000 people heard him through the Yoruba. He spoke through two interpreters in Cinyanja and Chishona to 1,200 natives at Mzilikazi Village, Central Africa. Six thousand natives gathered outside of restricted Blantyre city

limits, Nyasaland, standing in a continous drizzle to listen to interpreters who stood with Knorr under umbrellas to speak to them in English and Cinyanja. At Lusaka, Northern Rhodesia, 3,103 Africans heard through Cinyanja, Sikolo and Chiwemba.

Knorr was prepared to overcome the language barriers with the Society's own trained missionaries — men of African, European, and American blood including some who had already been called to Gilead college in the United States and given essential training to qualify them to supervise the work in Africa. Part of his mission was to establish a branch office in every African country equal in status to the American, Mexican, British, French, and others composing the 66 worldwide branches. Most African countries already had theirs. He sought out and interviewed zealous and qualified ministers in each country regardless of their race or color with a view to calling them to Gilead.

### RACIAL SEGREGATION

But among other nuisances to free and equal education in Africa is racial segregation — as strict, as mean, as unrelenting as anything going on in jim-crow America. In the Transvaal, Knorr, addressed 7,276 African natives through a Zulu interpreter at Orlando near Johannesburg, while his companion Henschel spoke to 2,000 Europeans at Johannesburg; then the two speakers hurriedly switched platforms so that the two racially divided audiences could get the same program of talks in their own languages and in their own meeting places. "There on the Reef, where thousands of Europeans live and work," Knorr reported, "Africans are not allowed to take up living quarters within the principal cities themselves, and compounds or large locations are set aside where only natives can live in cottages constructed by the municipalities. Natives are allowed in the cities during the day and up until 9 o'clock at night, but after that all natives are to be in their own quarters unless they have a special pass permitting them to be on the streets."

When the president spoke at the Cape Town City Hall to 950 Europeans, Indians, and Cape Coloured, the African natives were not permitted by the authorities to enter the City Hall.

In Bulawayo, Southern Rhodesia, Knorr again had to serve separated audiences, the Europeans at the City Hall, and the natives in a nearby village. The experience was repeated at Salisbury.

For the Lusaka, Northern Rhodesia, assembly it looked impossible even to find a place for the natives to gather at all, until "finally a very kind European woman offered part of her land on which the natives could attend."

### OFFICIAL BARRIERS

Languages, segregation, discrimination; these were only surface obstacles. More insiduous were officialdom's grubby prejudices. Knorr flew all around the lower coast of Africa to wage a running battle with government officials over deeper issues involving bans against some of the

(*Continued on page* 253)

■ Sketch of the New York City choreographer

# Donald McKayle —Dancer

THE audience at The Ziegfeld Theatre, New York City, sat in expectant silence. It was Sunday, March 1 just after the second intermission of the New Dance Group's first dance festival. They had seen the brilliant dancing of Jane Dudley's "Family Portrait" and now they wanted to see "Games," for Donald McKayle was making his debut as a choreographer with his own company.

McKayle is a product of New York City. He began his training with the New Dance Group, where he was given a scholarship. He also had a scholarship with Martha Graham, and has had ballet training. He is now a staff instructor with the New Dance Group.

McKayle has danced in a number of Broadway musicals. He has been seen in "Bless You All," was a featured dancer in the New York City Opera's production of "The Dybbuk," and a number of TV shows. He has danced important roles with the New Dance Group Company in "Champion," "Folksay," "The Village I Know," and "Sonata." He has also done a number of shows for children with Pat Brocks as partner.

In "Games" dancing is done to actual street songs as sung by children playing in the crowded city streets, while McKayle and Shawneequa Baker sing accompaniments.

McKayle has also done a dance work called "Her Name Was Harriet," a drama about the Underground Railroad as it relates to Harriet Tubman.

McKayle's company, which is a mixed Negro and white group, consists of Joseph Nash of New York City, Walter Nicks of Cleveland, Shawneequa Baker of the Bronx, all Negroes; others are Esta Beck, Eve Beck, Louanna Gardner, Remy Charlip, and John Fealy.

The unique thing about the New Dance Group is that it is a thoroughly integrated dance group. Negro dancers dance as dancers and not as Negroes. There are no special parts or dances created just for Negroes, as so often happens with supposedly integrated groups.

DONALD McKAYLE, *choreographer of "Games"*

DONATION—*Chief Magistrate James J. Clothier, Jr., (left) is shown presenting a $200 contribution to Charles A. Shorter, executive secretary of the Philadelphia, Pa., NAACP branch. Gift to local branch represented part of a purse presented to the magistrate at a recent testimonial dinner in his honor, which he declined to accept in favor of its distribution among civic and charitable organizations.*

# Good News

Dr. Frank M. Snowden, Jr., well-known classical scholar and chairman of the department of the classics at Howard, has accepted a general lectureship under the Educational Exchange Program of the Department of State to lecture in Dakar, Gold Coast, Nigeria, Tripoli, Beirut, Italy, and Greece.

★ ★ ★

Thomas L. Griffith, Jr., of Los Angeles, has been appointed by California's Governor Earl Warren to the position of municipal judge in Los Angeles. Attorney Griffith, who was admitted to the California bar in 1931, is also the first Negro admitted to membership in the Los Angeles Bar Association.

★ ★ ★

Donald McKayle's debut as a choreographer in the New Dance Group's first dance festival at the Ziegfeld Theatre, New York City, on February 22. His 'Games" was featured both on February 22 and March 1.

★ ★ ★

Ronne Aul for his brilliant dancing with the New Dance Group's first dance festival, March 1, in "Family Portrait."

★ ★ ★

W. W. Smith's interview in French with the staff of "Voice of America" commemorating the centennial of the publication in France of Mrs. Stowe's "Uncle Tom's Cabin." The interview was beamed to the entire French-speaking world. Mr. Smith, director of the Christophe School of Languages in New York City, was assisted by one of his teachers, Marc Desgraves.

★ ★ ★

Herbert Miller of Brooklyn is one of the six new trustees of the Brooklyn Public Library System.

★ ★ ★

The consecration in March of Monsignor Emmanuel Mabathoana as the first bishop of Laribe,, in northern Basutoland, Africa. Monsignor Emanuel is the first priest of the Basuto tribe to be made a bishop and the first African bishop to be appointed south of Tanganyika on the continent.

**FLORIDA'S YOUNGEST NAACP MEMBER FOR 1953**—*When there was a call for memberships during the recent membership campaign of the Tampa, Florida, NAACP branch, young Sharone Cox proudly stepped forward and made application for a youth membership in the branch. Sharone is only four-years' old, which makes her the state's youngest NAACP member. Also pictured is one of the beautiful trophies which went to the winning worker in the campaign.*

■ **Segregated Léopoldville on one side of the river; non-segregated Brazzaville on the other**

# Tale of Two Cities

***By Homer A. Jack***

THE Congo River divides Africa politically: French Equatorial Africa lies to the West and the Belgian Congo lies to the East. The Congo also divides Africa into two systems of race relations and that system beginning east of the Congo reaches its logical conclusion in the *apartheid* policies of the Union of South Africa.

Brazzaville is the capital of French Equatorial Africa. This is a city of almost 100,000 persons, several hundred miles up the Congo River from the Atlantic Ocean, at the point where the Congo again becomes navigable. Most of the Africans (natives) in Brazzaville are miserably poor and many of the whites, who comprise about 5 per cent of the population, are comfortably well-to-do. Yet for all their lack of economic well-being, the Africans seem to be recipients of a relatively humane colonial administration.

That portion of the French Constitution which also applies to the colonies explicitly states that "every human being without distinction of race, religion, and belief has inalienable and holy rights." The French appear to take this verbiage seriously and there is little segregation in Brazzaville. While most of the Africans live in one of two "native towns," there are no areas designated for whites only and there are no curfews prohibiting Africans from moving about the city after dark. Transportation is completely unsegregated. One sees Africans riding first and second class on the trains and the passengers on the buses of Brazzaville are completely mixed. (I saw a distinguished-looking white gentleman board a crowded bus and he stood while many Africans remained in their seats.) There is a new high school and almost half the pupils are Africans. There is no segregation within this school and fifty scholarships are available each year to enable graduating Africans to go to Europe for further studies. Likewise there is only one hospital in Brazzaville, for whites and Africans alike.

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This is not to say that Brazzaville is an African paradise. Far from it. There is not equal pay for equal work in private industry. In the primary schools, French is taught and the vernaculars are discouraged; this tends to estrange the Africans from the values of their native culture. Also there are as yet no African teachers in the Brazzaville high school. Segregation exists within the government hospital, except for one new building containing 100 beds. Most of all, there is a subtle social discrimination practiced by many white colonials which does violence to the equality traditionally practiced by the French.

### FRENCH POLITICS

Politically, France has carefully wooed the Africans. They have all been made citizens of the French Union. Africans who are war veterans and certain others can apply for full French citizenship. Many of the Africans can vote and actually do vote. Representing the 4,500,000 inhabitants of French Equatorial Africa are five African deputies and four native senators in Paris with full voting powers. This is not self-government and France's whole concept of colonialism is not above criticism (as the people of North Africa and Indo-China well know), but at least here in Africa the African in the bush can see his fellow Africans in high representative positions. Also many colored people are administrators on all levels of the colonial government. The Governor-General of French Equatorial Africa until his death in 1944 was Felix Eboué, a Negro from Cayenne, French Guiana, one of France's colonies in the New World.

Just across the Congo River from Brazzaville—less than a half hour by ferry—is Léopoldville, the capitol of the Belgian Congo. This is the largest city in central Africa. It is more than twice as large as Brazzaville and it appears about five times as prosperous. The waterfront looks like any modern American harbor and inland one sees many American autos, trucks loaded with coca cola bottles, and several skyscrapers. The African population has doubled in the last three years to almost 240,000, the white population being about 12,000. More than 22,000 Africans in Léopoldville have bicycles (an index of prosperity) and over 10,000 Africans receive monthly wages of more than 6,000 francs ($120).

Beneath this prosperous facade however, one finds segregation—the term used in Africa is "color bar." The degree of segregation noticeable to the white visitor varies apparently with one's perspective. William S. White, a competent reporter for *The New York Times* who visited Léopoldville after a sojourn in the Union of South Africa, wrote that the Belgian Congo is "as far away from . . . South Africa's concept of white supremacy as could be imagined." (May 12, 1952). Yet to the visitor who approaches Léopoldville from the North and West, and crosses the Congo, there definitely is segregation.

Certain sections of Léopoldville are "for natives" and other sections are for "Europeans." Technically, "assimilated" Africans who agree to abide by the Napoleonic code can buy land almost anywhere, but in

fact they do not and are not encouraged to do so. There is a 9 p.m. curfew and an African in the "white" areas after that time must present a pass from his employer explaining the reason for his presence. Many Europeans point out that this is not really discrimination, because whites also are not allowed to go into the native areas at night!

### SEGREGATED FACILITIES

Public places in Léopoldville are, on the whole, segregated. Africans, for example, cannot attend downtown cinemas because, it is said, films shown to Africans must be specially censored to eliminate crime sequences and seductive pictures of white women. (I was told by one official that "the natives prefer Abbott and Costello and Laurel and Hardy and that's what they get!") Shops are, for the most part, not segregated, although an occasional store will have special entrances for Africans. Even the main postoffice has two lines at every stamp window, one labelled, "European." The schools and hospitals are strictly separated, even those run by missions.

It is Belgian policy to provide a sound economic and social base for the Africans before giving them equality and political rights. There are relatively good laws to protect Africans from exploitation and to regulate their wages. The government has built some new housing projects in Léopoldville and several large firms are building their own housing projects for employees, being encouraged to do so by a law which does not tax industrial profits spent for the social welfare of employees. Belgium policy also insists that the early years of primary school be taught in the vernacular and this tends to preserve much of the native culture. Also four of the more than 200 vernaculars are recognized as the official languages of the colony in addition to French and Flemish.

### MISSION SCHOOLS

Most of the schools are run by Catholic and Protestant missions. In Léopoldville, more than half of the children of school age are unable to attend school because there are not enough schools. All mission schools are subsidized by the government, although the Protestant schools have only been helped financially since 1948 when, for a brief period, a socialist-liberal government was in power in Belgium. At this time, several government-operated schools were established. There are, however, few post-secondary schools for Africans and it is said that the Catholic church resists the creation of any secular university. It has not been the policy of the government to encourage Africans to go to Belgium or other foreign countries for higher education and consequently the number of Africans in the Congo who have higher education is infinitesimal.

The Protestant missions will celebrate their 75th year in the Congo in 1953. There is little evidence that the Christian Church in the Congo is leading government or industry in giving Africans responsibility. The American missionary, George W. Carpenter, in his recent history of Congro missions entitled, *Highways for God in Congo,* asserts that "missionaries sometimes fail to appreciate

the maturity and capacities of their African brethren, and so keep on doing for them what should now be done *with* them and soon will be done *by* them without vexatious interference." Carpenter (with whom some missionaries definitely disagree) also writes: "Mission bodies have been cautious about entrusting major administrative responsibilities to African leaders [and] a type of thinking and a type of relationship have grown up which assign fairly definite limits to the kind of work which may be done by Congolese."

### AFRICANS EXCLUDED

Thus the Congo Protestant Council is still an all-missionary group without any African members and in the nebulous Church of Christ in Congo (with an estimated 600,000 members or 5 per cent of the population in 1950) the mission or the missionary too often carries the final authority. The Roman Catholics, who claim 2,500,000 members in the Congo (or 24 per cent of the population as of 1950) may be using Africans more wisely, having many African nuns and priests and already one bishop. Many Protestant missionaries, for all their sacrifice and heroic work, seem oblivious to the religious implications of the color bar. The visitor feels that some missionaries here are so indebted to the government for allowing them to spread the gospel in the Congo that, in return, they keep mum on some social issues which are as religious as they may be political.

Belgian officials insist that there is no legal color bar. They admit the existence of segregated practices today, but suggest that these have developed only because the Africans are primitive and only two generations away from savagery. (The Congo, it is true, was one of the last places in Africa to be opened by missionaries and traders). The press attaché of the colony says that "just as soon as the natives are able, all doors will be open to them." Various attempts have been made by the government to create a recognized African elite consisting of (1) persons who are "assimilated" and pledged to adhere to the European legal code; (2) persons who are *evolués* and can have all the rights of Europeans; and (3) persons who carry a "card of civic merit." These steps have not, however, been carefully defined and the several plans are under criticism for creating distinct native classes.

### INCREASING SEGREGATION

There is evidence that the Belgian government is becoming concerned about the increasing segregation which, for whatever historical or social reason, has in fact grown up in the Congo. Indeed, the color bar was the basis for a speech to the Government Council by E. Jungers, the retiring governor-general in 1951. For some years there has been a Commission for the Protection of Natives. This has no real power, but it was able, for example, to remove signs from railroad stations which indicated certain entrances for whites. The Commission is not inclined, however, to stop petty officials from preventing natives from buying first- and second-class railway tickets. Likewise, the Commission has so far not intervened against the practice

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HELPING THE FIGHT—*Grand Master Dobbs (left) of the Georgia jurisdiction of the Prince Hall Lodge of Masons receives a* $523.72 *check from Brother Arthur Mitchiner of the Independent Fraternal Lodge for the Prince Hall Masons legal research department, which monies are passed on to the legal department of the NAACP in New York City.*

■ This writer objects to the Tuskegee interpretation of the word "lynching"

# The Mob Still Rides — Tuskegee Notwithstanding

*By Marguerite Cartwright*

PERHAPS I don't qualify as a sociologist, Tuskeegee style,—or a statistician—for I challenge their recent lynching scores. It is not the facts that are open to question,—but the interpretation of the facts. Moreover, the Tuskegee summary weakens the strategic position in the fight. Our best ally is public reaction of shame plus critical world opinion. Without it, lynching, less technically defined, will never fade from our beloved land,—Tuskegee statistics notwithstanding.

While the Associated Press crows over "the nation's first lynch-less year" (by grace of Tuskeegee's technical and doctrinaire definition), the rest of the story is obscured and casual readers are lulled into complacency.

It is true that Dr. Patterson observed that "other rather similar forms of violence and lawlessness have not declined," adding a slap on the wrist to "the officers of the law, of whom there appear to be too many cases of unnecessary brutality and killings. . . ." He then seemed to take cheer in the fact that "the term lynching is becoming more and more unpopular."

We think we have news for President Patterson. Public condemnation of lynching is longstanding, but this has not been evidence of greater reverence for human life. What has happened is a shift in the plane of violence from lynching to more sophisticated legal lynching and that new and modern instrument of terror,—the hate bomb. The same fears and prejudices motivate individuals and bomb-throwers as lynchers.

All those who read in Tuskegee statistics an excuse for lagging in their NAACP support had better put that check in the mail (I was once refused an NAACP contribution by a wealthy acquaintance as he cited the decline in lynching). Lynching has become a symbol and should be so understood. A more constructive and appropriate role for Tuskegee,

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with its enormous prestige, would be an honest effort to bring the true facts into the limelight and keep them there. They might extend their definition of lynching to that of the southern sociologist Arthur Raper—who sees it as an expression of determination and technique of racial exploitation,—economic, cultural and political, to force a choice between subservience and annihilation. Of course, violent outrages are the evidence of progress in one respect, since they represent a vicious outburst against revolutionary changes in process.

At no time previously had we had such numerous and powerful champions of civil rights. There is a hopeful social conscience abroad,—both north and south. But we must not cause our friends to feel that the job is done.

What of the Florida mobs roaming the countryside, stopping automobiles in search of Negroes, shooting into Negro homes, burning several? What of the occasions when the mob dominates the court, producing a legal lynching? What of Sheriff McCall who blandly staged a one-man lynching? What of police officers who cooperate with lynchers? What of the prejudiced courts and lily white juries who do the smoothest lynching jobs of all? After all, lynching is old-fashioned, messy and rather crude.

This was the year of assault at 75 feet. The Trenton Six became Trenton Five, as one died in jail. The killing of Harry Moore was the climax of hoodlumism, flogging, shooting, cross-burning and racial and religious terror. Yet, Governor Fuller Warren considered the murder of the Moores "not anymore significant than any other murders." He saw no reason to believe that the other Florida bombings were "an important manifestation." He believed justice had been served in the Groveland Case. Now he gets further reassurance in the Tuskegee statistics.

But the shattered bodies of the Moores, ignored by Tuskeegee statistics, remain as a constant reminder that the mob still rides!

Lynching may be the work of the small lunatic fringe, but responsible elements have failed to curb this fringe. Publicity is effective. Progress could come through the press, churches, schools, businesses, and Chambers of Commerce, but they will permit such barbarities until aroused to action. Through publicity they must be made to understand that violence and lawlessness reflect on all and come at a heavy cost.

**DID YOU KNOW —**

That the first Negro Catholic priest ordained to work in the United States was the Rev. Augustus Tolton?

He was ordained at the College of Propaganda, Rome, Italy, on April 24, 1886, and opened a mission at Quincy, Illinois, in the Diocese of Springfield, Massachusetts.

# Looking and Listening . . .

## NOT ONE NEGRO

ACCORDING to *Work*, organ of the Catholic Labor Alliance in Chicago, Illinois, Marshall Field & Company, one of that city's leading department stores, does not hire Negroes. There are no known Negroes among its 10,000 employees, and if any are employed they are so light-skinned that they are "passing."

"For more than 10 years various civic organizations have petitioned Field's to change its all-white employment policy. But spokesmen for the store have turned a deaf ear to these pleas.

"Other stores along Chicago's main shopping street, State Street, are proving that the policy of merit-hiring works."

## SOUTHERN RACE RELATIONS

IN the January issue of the *Catholic Interracialist* (Chicago, Illinois) Dorothy Grant wrote an article titled "Southerner Compares Race Attitudes in South and North." In the February issue of the same paper a Negro, James A. Shepard, answers Mrs. Grant. He says that white Southerners are like spoiled children and denies that race relations are better in the South.

I must in all frankness, replies Mr. Shepard, admit that I find very little if anything in Mrs. Grant's article with which I can agree. The fact that Southerners always find themselves on the defensive whenever race relations are mentioned should be prima facie evidence that something is radically wrong in the South racially. No one will be stupid enough to even intimate that attitudes, circumstances or conditions affecting Negroes are satisfactory anywhere in this country, but it is significant that in no other section does the populace find it necessary so often to try to defend and explain its racial actions. . . .

White Southerners are like spoiled children who have been allowed to have there way so long that the very idea of discipline and correction is bitterly resented by them. They hold up their hands in holy horror at what they choose to call 'outside interference.' They have strayed so far from even elementary decent racial concepts and actions that they could easily be provoked to stage another War of Rebellion to protect and maintain their unchristian and un-American traditions, ideals, and attitudes. . . .

Mrs. Grant takes her stand along with other Southerners in being opposed to the enforcement of laws for the uplift and protection of Negroes. She cites the threadbare southern argument that time will improve and perfect human relations. If there were any logic in that type of reasoning, there would be no need for laws of any kind anywhere. . . .

It is hard to conceive of any supposedly intelligent white person having the effrontery to say in effect that the attitude of southern whites toward Negroes is 'better' here [in North Carolina] than in the North. I realize that laws do not change people, but laws do

have the effect of conditioning people to accept changes and this conditioning will in time change attitudes, beliefs, and concepts. . . .

## PUBLIC ACCOMMODATIONS

WE reprint the following item from the February 1, 1953, issue of *Council Newsletter* of the New York State Commission Against Discrimination:

Chairman Edward W. Edwards announced during December that a conciliation agreement had been reached in the first complaint to be settled by the commission under its widened jurisdiction covering places of public accommodation.

Involving a charge of discriminatory service on the part of the owner of an upstate diner, a determination of 'probable cause' was made. Commissioner Nicholas H. Pinto, who handled the case, negotiated an agreement with the owner of the diner, Fred Wells, of Wolcott, N. Y., which included a letter of apology from Mr. Wells to the complainant, Willie Scott, of 300 West 154th Street, New York City. Mr. Scott alleged that he had been provided with inferior service because he is a Negro.

Among the stipulations were a written pledge from Wells that in the future he would provide full, equal, and unsegregated service to all persons regardless of race, creed, color or national origin and that he would inform his employees in writing of his intention to fully comply in every respect with the letter and spirit of the New York State Law Against Discrimination and Section 40 of the Civil Rights Law. The respondent also agreed to inform his employees that he would hold them personally responsible for respecting the provisions of the law and that any employees who violated the law would be subject to dismissal.

Since July 1, 1952, when the jurisdiction of the commission was enlarged to include 'place of public accommodation, resort or amusement,' the commission has received twenty-three complaints under the new provision of the law. The remaining cases are in the process of settlement.

## ADDENDUM

THE New York State Commission Against Discrimination also reports that resort hotel advertising which makes reference to the location of churches is not, in and of itself, a violation of the New York State Law Against Discrimination, under the public accommodations provisions of that statute. The ruling was made by the commission by a vote of 3 to 1 at its meeting of March 5, 1953.

The American Jewish Congress had contended that phrases such as "near churches," "buses to churches," "near Christian churches," and "Protestant and Catholic Churches," when used in resort hotel advertising, constituted not only an evasion but a direct violation of the discrimination law.

## PREJUDICE MUST GO

THE *Progress Bulletin* of the National Midcentury Committee for Children and Youth comments on the elimination of prejudice and discrimination in the programs and staff and membership policies of many national organizations. This question was discussed last December at a work session of the Advisory Council on Participation of National Organizations.

Many national organizations have changed their bylaws or adopted policies to prevent discrimination in

their own ranks, and to avoid holding conventions in cities that practice segregation. The discussion group recommended that national organizations study the makeup of their own personnel and face up to the findings if they in any way involve discrimination. The group also recommended that national organizations help set a completely integrated pattern by employing mixed clerical and professional staffs.

## WASHINGTON SEGREGATION

JOHN O'CONNOR, Washington reporter for the *Interracial Review*, writes in the January issue of his magazine on "What Can Ike Do?" That is, what can Ike do about segregation in Washington, D. C., the capital of the "Free World"?

Let's suppose you are a Negro citizen who visits Washington for the first time, says Mr. O'Connor. When you get off the train, perhaps feeling a bit hungry, you will be served without question, sitting down, in the Union Station restaurant. But when you leave the station, you had better be careful—if you do not want to run the risk of embarrassment. There are dozens of eating places near the railroad station, in the Capitol Hill area. But you will probably be served only in the Methodist Building Cafe.

If you think that hunting a democratic restaurant in Washington is like trying to find a needle in a haystack, you will be right. Government cafeterias are open to you, but of the hundreds of privately owned restaurants, lunch rooms, cafeterias and food counters in the city, only sixty will serve you. Even these places have to be checked constantly by interracial teams to see that they do not lapse back into discriminatory practices. . . .

A few down-town hotels will register Negro guests, but the majority will be completely booked up the moment you appear in the lobby. There is no undisputed law that anyone can invoke to compel hotels to welcome all citizens seeking over-night accommodations. Hotel executives are strongly influenced by what they think is the prevailing climate of opinion on the race issue in the city—and elsewhere.

Transportation will confront you with another difficulty. There are white cabs and Negro cabs. A white cab serves white patrons. A Negro cab, if available, will pick you up. Negro drivers will stop for white people. What a white driver will do when you hail him is anybody's guess. Street cars and buses are unsegregated, even though the drivers are white.

Should you consider some form of entertainment the legitimate theaters will sell you a ticket. So will a few movie houses that feature foreign films and carefully selected Hollywood products. Other houses will not admit you.

There is no segregation in public parks. You can sit down on any park bench you find. Privately owned amusement parks in the metropolitan area, however, are still segregated. Don't try to go, for example, to Great Falls in Virginia, or to Marshall Hall in Maryland. . . .

No private hospital in Washington has a Negro physician on its staff. Georgetown and Providence hospitals have admitted Negro girls to their nursing schools. Hospital policy is changing and it is only a question of time when, in all hospitals, Negroes will be accommodated in private rooms and be attended by physicians of their own selection. . . .

## HOMAGE TO COLETTE

MORE than half of the January 24, 1953, issue of *Le Figaro Littéraire* is devoted in homage to

the great French novelist Mme Colette—Gabrielle-Sidonie Colette—on her 80th birthday. There are letters from Marcel Proust, André Gide, Paul Claudel, François Mauriac, Francis Carco, Roland Dorgelès, and others. Mme Colette, president of the Goncourt Academy, is regarded as the greatest living French writer.

But what is not so widely known is that Mme Colette is of Negro ancestry. Her secretary, Maurice Goudeket, wrote *The Crisis* the following letter on January 12, 1952:

"In answer to your letter of December 8th, which has only reached her recently, Madame Colette begs me to inform you that it has indeed always been thought in her family that her mother's father, who came from the French Antilles, was a quadroon, but, as far as I know, this has never been verified.

"As Colette herself has never shrunk from giving this information, I can see no reason why you should not refer to it, if it is of any interest to you."

## AFRICANS AND INDIANS

IN his weekly article in *Indian Opinion* (South Africa, January 23, 1953) Jordan K. Ngubane said that in recent months, "the African has discerned certain trends among his allies which made him feel that his national pride was being insulted or that certain sections of the Indian community were bent on giving a twist to the resistance movement which would give to it a character that would rebound only to their own exclusive credit and reveal African contributions in poor light."

Mr. Ngubane selected two incidents indicative of unhappy trends. The first concerned the Natal Indian Organization which to the average African, was more representative of Indian opinion than even the Indian Congress because the clearest picture that the average African had of the Indian was of the Indian as a trader and since the N.I.O. represented the merchant class it was accepted as the real representative of the Indian community. Reports circulating in Durban suggested that the N.I.O. was planning to denounce the resistance campaign.

This would be followed by a series of underground negotiations with the Government which would end up with the Government seeing in these denunciations responsible expressions of responsible Indian opinion. Whether these reports were true or not, African anxieties were not altogether without foundation. "This is particularly the case when it is remembered that the N.I.O. itself has complicated the situation by its own reluctance to enable the African and the world to know precisely where it stands on the resistance movement."

The second case concerned sections of the Indian Press in South Africa and often in India. "Both in this country and in India the resistance is often reported as though it were an Indian movement. The impression is being sedulously created that the African leaders of the struggle are juniors to their Indian counterparts. One has to contrast the behaviour of Indian journalists with the reportage we get from the British and United States Press. From these sections which we have grown to

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# Editorials

## LIBERATING "ENSLAVED PEOPLES"

AMERICANS, both officially and privately, talk a good deal about liberating the "enslaved peoples" behind the Iron Curtain, the citizens in the Russian satellite countries. These people rightly deserve freedom from Soviet tyranny and exploitation, but there are other "enslaved peoples" about whom no one in high places ever raises a voice. These "enslaved people" are colored, not white; they are Africans and Asians, not Europeans. They are colonials. They have strange sounding names like Kikuyu and Ba-Thonga, Thai and Bihar, and their cultures seem strange to Occidentals.

Wherever these Africans and Asians happen to be subjects, they live under a European domination which they deeply resent. They want self-rule and independence as eagerly as any Czech or Pole, yet the "Free World" thwarts their aspirations with doubletalk (the time is not ripe), broken promises, repression, and even violence. Last winter when the Tunisians tried to get the question of self-rule on the UN agenda, France and England objected. And the United States, the great advocate of Democratic freedom, took the lead in upholding the imperialist viewpoint.

SO we have the paradoxical situation where the big three of the "Free World"—the United States, France, and Great Britain—propagandize for the fredom of peoples in one area, mainly Europe, while they oppose the aspirations of peoples in those countries which happen to be colored. The Union of South Africa is counted in the "Free World," yet the rampant racism and nationalism of Premier Malan seem to be acceptable to America and Britain. We have yet to hear any denunciation of Malan and his Nationalists as a threat to peace—at least not from the white nations.

No one looks behind God's back in Kenya and Angola and the Belgian Congo. In the Belgian Congo, for instance, which supplies us with much of our uranium, a native has about as much effective freedom as a convict in San Quentin.

COLOR still plays a prominent role in international politics. America and Great Britain, two of the most powerful members of the "Free World," bring to their dealings with the non-European world a mentality inherited from the traditions of the masters in a slave society. Washington, the capital of the "Free World," for instance, is the most thoroughly jim-crow capital

in the world. African and Asian victims of Washington hospitality often turn up at the NAACP seeking explanations for such bad manners on the part of a great democratic people.

Too many European officials in Africa, especially, are exaggeratedly conscious of differences in color and race. They erect ridiculous social barriers, make horrid distinctions on the basis of color, and resolutely refuse to associate socially with educated and cultured natives on terms of equality. To be an inferior in one's own country is intolerable. This contemptuous attitude galls and fuels native independence movements, which the powers either try to suppress or to ignore.

The time has come for the "Free World" to devote as much attention to liberating the "enslaved peoples" behind the various bamboo and liana curtains of Asia and Africa as behind the Iron Curtain of Europe.

## MRS. LEAH SYKES YOUNG

VIRGINIA challenges its own jim-crow practices when it selects Mrs. Leah Sykes Young of Waynesboro to represent the state in the annual competition for the title of "American Mother of 1953." *The Crisis* compliments Virginia on its bold break with mossy tradition and congratulates Mrs. Young on her selection as "Mother of the Year." While broadening her democratic concept in one direction, Virginia should also be alive to the necessity of ridding herself of the jim-crow fossils of her past. There is no room in an enlightened Commonwealth for jim-crow street cars and buses, jim-crow waiting rooms and drinking fountains, and jim-crow schools. Virginia should now take the next progressive step and abolish segregation.

## ANTI-BIAS TRAINING

NEW York City Police Commissioner George P. Monaghan announced in March that he was going to set up a new anti-bias training program for New York police to teach them "ways of getting along with minority groups with the least degree of friction."

Perhaps if Mr. Monaghan's police had had such training years ago we would not have the present outcry about police brutalities. Other cities realized years ago that their police needed special training in handling minority groups. White police are often prejudiced against minorities and this prejudice compounds their fear and makes them quick to resort to brutal methods in making arrests. Instruction in the ways and thinking of minority groups helps to banish prejudices and fears, and such training makes for improvement in the relations between police and minority groups.

# Along the N.A.A.C.P. Battlefront

## JUDICIAL

*Ingram Freed:* Mack Ingram, the share cropper convicted of "assault by leering" at a white farm girl, was "freed" by the North Carolina Supreme Court on February 25 on the grounds that he could not be convicted "for what may have been in his mind" when he was supposed to have committed the alleged "crime."

In setting aside the six-month suspended sentence conviction imposed on Ingram by a lower court, Chief Justice Devin stated:

"It cannot be said that a pedestrian may be assaulted by a look, however frightening, from a person riding in an automobile some distance away."

The high court also indicated that the statute under which Ingram was convicted was too vague to be valid.

Ingram, 44, and the father of nine children, was arrested in June, 1951, for "assault by leering" at the young woman some 75 feet away. He was first found guilty by a recorder's court and sentenced to two years on a road gang. After an appeal to the superior court, a grand jury indicted him on charge of "assault to commit rape." That charge was later reduced to "assault by leering."

Following a mistrial in 1951, Ingram was tried again last November, 1952, and given a six-month sentence. While the sentence was suspended, he was put on probation for five years and was ordered to report to the court each November and bring with him three character witnesses to "substantiate his good behavior."

Following the conviction, NAACP lawyers filed an appeal with the state supreme court asking that the conviction be set aside on the grounds that it violated both the state and federal constitutions.

The systematic exclusion of Negroes from the jury and the vagueness of the statute under which Mack Ingram was convicted were also attacked by the NAACP attorneys.

The State Attorney General's office filed a joint brief with the NAACP on January 28 asking that the North Carolina supreme court scrutinize the case. It admitted that Ingram was denied his constitutional rights in that Negroes were excluded from the jury and that the jury had been selected from the registration books of qualified voters, a violation of the North Carolina laws. Good character, payment of taxes, and sufficient intelligence are the requirements for jury duty.

NEWLY ORGANIZED *Junior Women's Auxiliary of the Columbus, Ohio, NAACP branch under the leadership of Mrs. Gwendolyn Duggar. Seated, from left: Joreece Smith, Ellen Rickman, Ruth Waller, Mrs. Duggar, Cozine Cundiff, LaVerne Dukes, Doris Coles, Betty Bray; standing, from left: Betty Johnson, Dewilda Hairston, Moweena Saunders, Arlenia Haywood, Ruth Neal, Mary Patterson, Marjorie Holland, Mary Fulgham, Julia Butler, and Juanita Francis. Members of the Auxiliary not present when picture was taken are Francine Palmer, Francis Carter, Evelyn Manuel, Doris Carter, Eunice Wood, Carrie Duncan, Alberta Goode, Ruth Whittaker, and Charlene White.* BOTTOM: *Members of the executive board of the Columbus, Ohio, NAACP branch.*

At the hearing of the appeal on February 3, the prosecuting attorney did not argue too strongly against the points raised by the NAACP attorneys.

In voiding the lower court's conviction of Ingram, the state supreme court ruled that there wasn't sufficient evidence for a conviction in the first place.

The ruling of the supreme court gives Ingram his complete freedom. It also sets aside the five-year probation and makes it impossible for him to be tried again on the same charge.

*Groveland Case:* The Committee of 100 has recently received a check for $99.53 to be applied to the defense of Walter Lee Irvin, surviving defendant in the famous Groveland, Florida, "rape" case. The NAACP is still fighting Irvin's conviction.

The contribution was the 1952 earnings from an annuity of the Hugh Roberts estate left in trust for the benefit of Negroes.

In making the contribution, Alfred G. Scattergood, treasurer of the trustee corporation, The Overseers of the Public School Founded by Charter in the Town and County of Philadelphia in Pennsylvania, stated that the estate has been under their care since 1786. The provision which made it possible for the money to be given to the committee of 100 for the Groveland case reads:

"I do give and bequeath unto the Overseers . . . the sum of five hundred pounds to be by them applied in purchasing an annuity, which annuity shall be used in protecting and defending such Negroes as may be entitled to freedom and yet are often deprived thereof through maladministration. And in case there should be no present occasion for applying this annuity as aforesaid, then the Overseers shall or may apply the same towards the school education of the children of black people or Negroes."

In a letter accompanying the check, Mr. Scattergood stated:

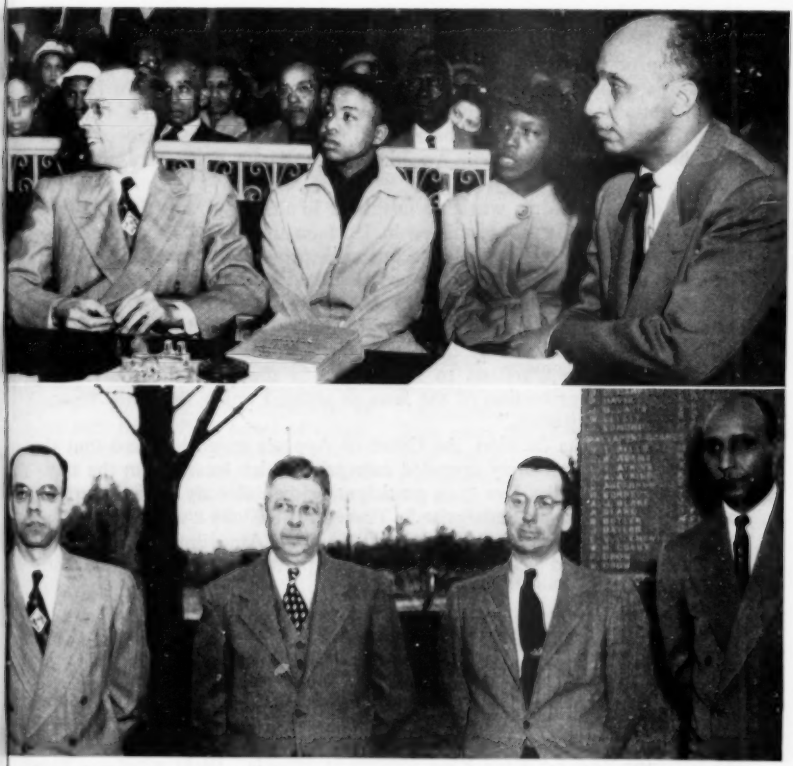
"We should like this money applied towards the expenses in the case of Walter Irvin [unless we are wrong in thinking that he is one of the Groveland boys]. We understand, further that he is still in prison."

Irvin was originally convicted in 1949, along with Samuel Shepherd and Charles Greenlee, for allegedly raping a white farmwife. Irvin and Shepherd were given death sentences and Greenlee, then 16, given life imprisonment. Shepherd was shot to death and Irvin seriously injured by the Sheriff on November 6, 1951, enroute to a new trial ordered by the U. S. Supreme Court.

At the second trial Irvin was again sentenced to death. NAACP lawyers appealed the conviction to the Florida supreme court, which hearing was scheduled for January 17 but postponed because of an injury suffered by Alex Akerman, one of them, while on his way to the courthouse.

*Park Exclusion:* The United States Court of Appeals has upheld the ruling of a lower court which bars the admission of Negroes to the Louisville, Kentucky, city park amphitheatre.

The decision was handed down in the case of James W. Muir of Louis-



NAACP COUNSEL *and student witnesses are amused at the line of questioning being pursued by the Virginia Commonwealth attorney in the West Point, Va., school cases instituted when Negro parents refused to send their children twenty miles outside the corporate limits of West Point to the segregated Hamilton-Holmes high school in King William county. The parents were convicted in the local trial justice court for violating Virginia's compulsory attendance laws and the case was then appealed to the Virginia Circuit Court. From left:* ***Atty. Spotswood Robinson III, of the NAACP; George Leakes and Elaine Bowen, student witnesses; and Oliver W. Hill, chief counsel of the Virginia NAACP Conference.*** BOTTOM: ***Atty. Spotswood Robinson III, Judge Lewis Jones of the Circuit Court, John Paul Causey of the Commonwealth, and Atty. Oliver W. Hill.***

ville, who had instituted a suit against the Louisville Park Theatrical Association in 1949 for refusing him admission to the amphitheatre to see the theatrical production "Blossom Time."

Muir's complaint was based on the fact that the Louisville Park Association, while nominally a private corporation, in reality acted as "an arm of the State of Kentucky." Therefore, the refusal of the Association to admit him to the amphitheatre constituted the denial of his constitutional rights.

The action by Muir was first instituted in the U. S. District Court in western Kentucky. It was dismissed in 1951 on the grounds that the Association was not acting for the state but as a private corporation.

February 18, 1952, attorneys for the NAACP filed an appeal with the U. S. Court of Appeals in behalf of Muir, basing their argument on the fact that the amphitheatre was built with public funds, with the exception of the $5,000 contributed by the Association, and was situated on public property. Therefore, "refusal to admit him to the amphitheatre violated his right to equal protection of the laws as secured under the 14th Amendment to the Constitution."

In rendering its decision, the Court of Appeals stated it found that the amphitheatre is "a privately operated enterprise which leases from the city." The City of Louisville does "not participate either directly or indirectly in operation of the private enterprise." Therefore, the city "was guilty of no unlawful discrimination, in violation of the 14th Amendment, in refusing admission to colored persons to its operatic performance during the summertime."

## MISCELLANEOUS

*Moore Case:* In March a federal grand jury, sitting in Miami, began investigation into the 1951 bomb-murders of Harry T. Moore and his wife. Mr. Moore was Florida coordinator of the Association. The jury is directing specific attention to the Moore murders as part of an extensive inquiry into terrorism and Ku Klux Klan activity in Florida. Eight witnesses have been called to tell what they know about circumstances surrounding the planting of the bomb beneath the home of the NAACP official and his wife on Christmas night 1951. The jury began its general investigation on October 6, 1952, on orders from former Attorney-General James P. McGranery.

*Memorial Fund:* The establishment of a Louis T. Wright Memorial Fund in honor of the late surgical director of Harlem Hospital and chairman of the board of directors of the NAACP, who died on October 8, 1952, has been announced by Dr. W. Montague Cobb, chairman of the NAACP National Medical Committee and head of the department of anatomy at Howard Medical School.

The fund will be used for awards which will be made annually in the form of fellowships to graduate physicians and/or grants-in-aid in support of research.

# What the Branches Are Doing

*Arizona:* The YUMA branch reports on a measure (HB91) introduced in the state legislature which would create an Arizona Commission on Civil Rights. Another measure (HB92) would create an Equal Opportunities Commission to enforce Arizona's fair employment practices act. The branch also reports on its talks with the YUMA board of education relative to the difficulties arising out of the policy at that time in force with regard to the prohibiting of Negro students from going to the swimming pool during the periods that their classes were being given swimming lessons.

*California:* According to the WEST COAST region office nothing in that region has caused as much comment —or has as widespread implications for good—as the success of the NAACP in bringing about the merger of the nationally-known all-Negro Musician's Local No. 767 with the large and powerful white Local No. 47 at Los Angeles.

A persistent campaign instituted by the Los Angeles NAACP three years ago culminated in January in the integration of the two unions. Only after many conferences and meetings was the white local brought to the point of voting to integrate the Negro local.

The SAN FRANCISCO branch was responsible for preventing the introduction of a "compromise" FEP bill to the board of supervisors of the City of San Francisco. On the theory that "half a loaf is better than none" several groups in the city had proposed the introduction of an FEP bill without court enforcement powers. The refusal of the branch to agree to its introduction, it is believed, resulted in the decision not to present the compromise bill for consideration.

Following up on the widespread publicity given the San Francisco branch's legal attack on the principle of racial segregation in public housing in the San Francisco case, the Association prepared and filed petitions demanding the immediate elimination of racial segregation from the public housing programs of several communities.

*Connecticut:* During Brotherhood Week (February 15-22), *The Meriden Record* ran a front page guest editorial every day. In the issue of February 19, the guest editorial was written by Mrs. Gladys English, secretary of the MERIDEN branch of the NAACP. Subject of her editorial was "Toward a More Brotherly America," in which she concluded that "America must face up to the realities of today. We are the leaders of the free world. We pose as a great democratic people, but we cannot continue to do so effectively as long as we have legal segregation in a single one of the 48 states. So let us make every week a Brotherhood Week."

*Delaware:* Wilbert Smith, executive secretary of the Wilmington Council of Churches, was principal speaker at the brotherhod meeting of the WILMINGTON branch.

*Ohio:* The COLUMBUS branch celebrated its anniversary with a broadcast over three local radio stations. Part of the program consisted of a tape recording of talks by Dr. Channing Tobias, board chairman, and executive secretary Walter White. The remainder of the program was devoted to the history of the local branch.

At its February 17 meeting the branch membership discussed racial discrimination in local hospitals, especially at the White Cross Hospital.

*Oregon:* The PORTLAND branch was instrumental in having Senator Philip Hitchcock introduce a bill (SB169) to make it a misdemeanor for hotels, restaurants, and other public places to discriminate against a person because of race, religion, or national origin.

*New Jersey:* Mercer Burrell, one of the lawyers in the second trial of the "Trenton Six," was main speaker at the March 23 meeting of the PLAINFIELD branch. His talk was devoted mainly to discussion of famous NAACP cases, beginning with the Scottsboro case and concluding with that of the "Trenton Six."

*Pennsylvania:* The suggestion of Dr. Merle Odgers, head of Girard college, as a likely candidate for the presidency of the University of Pennsylvania has been challenged by the PHILADELPHIA branch.

Dr. Harry J. Greene and Charles A. Shorter, president and executive secretary respectively of the local NAACP, asserted in a letter to Robert T. McCracken, chairman of the university's Board of Trustees, that they were "disturbed" about the listing of Dr. Odgers as a possible candidate for the vacant position.

The listing of his name, they said, raised one major question in their minds; and that was whether Dr. Odgers supports or endorses the policies

CHARLIE HARRIS, *president of the West Point, Va., NAACP branch.*

of the institution of which he is now president.

Girard college has stood for years, the branch officials declared, as the symbol of hate and prejudice in our progressive city by barring Negro orphans. They added that as an agency dedicated to the elimination of those factors which represent a contradiction to democracy, the NAACP feels justified in raising the question relative to such an important appointment.

Meanwhile, it was learned that in addition to the letter to the board chairman, the local branch NAACP is calling on all civic minded citizens and organizations to question the possible selection of Dr. Odgers as the next president of the university.

A sharp note of disapproval was sent to WCAU-TV by the Philadelphia branch on the "March of Time" program carried by the television station featuring Levittown, the huge private

housing development in Bucks county, which bars Negro residents.

The protest, registered by Dr. Harry J. Greene and Charles A. Shorter, pointed out that the station officials apparently have not considered the seriousness of the Levittown situation.

The branch leaders termed the housing development "a monster of discrimination" which could have "harmful and far reaching effects on the great Commonwealth of Pennsylvania." They added that they have requested the national office of the NAACP to file protest with the Columbia Broadcasting System and to the sponsors of the show for featuring the project.

"We strongly feel that something must be done to force Levittown to conform to the principles of democratic living," the NAACP officials declared, "and it can not be achieved with this phony project being publicized as America's most perfectly planned community."

*Rhode Island:* The chairman of the housing committee of the PROVIDENCE branch has held many conferences with the local housing authorities relative to the question of segregation in local public housing projects.

*Tennessee:* NASHVILLE branch has made public a letter written to Radio Station WSOK, Nashville's only "Negro" radio station, in which the organization criticized the station's anti-Negro policies.

The branch contends that the general attitude, program policies, and labor policies of the station are against the best interests of the Negro community, and that this community is being made the object of economic exploitation.

As an additional protest the branch has withdrawn its regular fifteen minute Sunday program produced over the station as a public service.

WSOK is owned and operated by the Nashville Broadcasting Company, of which H. Calvin Young, Jr., white, is president and general manager, and majority stockholder.

Copies of the letter to the station have been filed with the Federal Communications Commission, Washington, D. C. WSOK, which broadcasts on a dawn-to-dusk schedule, was recently granted a permit to operate at night as an FM station.

The branch contends that the station has ignored the counsel and advice of Negro associates, stockholders, and directors in matters of program and labor policy, and remains officially out of contact with the Negro community.

The labor policy of the station has been one of intimidation to keep employees out of labor unions. A competent announcer was discharged, and the program director resigned in protest, because of alleged editorial comment during a religious program which condemned segregated seating at a religious play and urged listeners not to attend.

The branch also contends that the Negro staff was underpaid, and were restricted to announcers, copy writers, and receptionist, in the face of an avowed station policy as stated to the FCC that employment opportunities would be given Negroes in the entire radio field. All advertising salesmen are white. There are six Negro employees presently at the station. Negro announcers have no opportunity to earn "talent fees," and are considered full time employees of the station.

As to program policy, the branch contends that the station promised the FCC to make the station educational, religious, and cultural, and carried to the FCC statements of endorsement from Negro citizens and groups. In practice, however, the station employs principally cheap recorded music, both secular and sacred, and is advertised as the station of "blues, boogie, and spirituals."

# College and School News

The Citizens' Committee for the METROPOLITAN MUSIC SCHOOL (New York City) presented Betty Allen, soloist with the Boston Symphony Orchestra, in a concert on February 22 in observance of Negro History Week.

■

The February 1953 issue of THE INTERCOLLEGIAN, official organ of the National Student Council YMCA, National Student YWCA, and the Student Volunteer Movement, devotes pictures and articles to the continuing integration of Negro students into formerly lily-white institutions.

■

In December 1952 the SOUTHERN CONFERENCE EDUCATIONAL FUND, INC., coordinated a three-day youth conference at Allen university and Benedict college, with 141 delegates in attendance from 48 southern colleges and universities. The conference adopted a resolution asking the U. S. Supreme Court to "act immediately to eliminate segregation in education."

■

DILLARD UNIVERSITY's program of nursing education has been approved by the Accrediting Service of the National League for Nursing for the year 1953-54. The Dillard student nurse pursues a general educational course for two years followed by 30 months of professional experience at Flint-Goodridge and other hospitals and health agencies.

■

President A. W. Dent has been reappointed to The Fund for the Advancement of Education's Committee on Faculty Fellowships for the academic year 1953-54. For the third successive year Dr. Dent will help select approximately 250 college teachers throughout the United States, who will be awarded faculty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fellowships designed to broaden their teaching qualifications.

■

Dr. Ira deA. Reid, professor of sociology at HAVERFORD COLLEGE, spoke at Town Hall, New York City, on February 25 on the general topic "The Changing South."

■

"The Bible, the Calendar, and Astronomy" was a special presentation of the AMERICAN MUSEUM-HAYDEN PLANETARIUM in the Planetarium dome on March 3. The lecture was conducted by Catherine Barry, associate astronomer of the Planetarium, on the role of astronomy in some of the great religions of mankind.

■

A human relations workshop will be conducted at the STATE UNIVERSITY OF NEW YORK, college for teachers, Buffalo, July 5-July 18, 1953. Teachers, counsellors, administrators, and those whose work is of a social-relations nature are invited to participate in the workshop.

The workshop is committed to these principles: (1) people can live and work harmoniously together regardless of differences in religion, race, national origin, social or economic status; (2) the present world situation forces us to marshal all skills of cooperative endeavor to strengthen democratic society; and (3) group effort and group intelligence yield greater results than any member of the group could produce alone.

■

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radio-active isotopes from the Atomic Energy Commission, work on a polio research project was started at HOWARD UNIVERSITY in February.

The project, which was made possible by a $5,512 grant from the National Foundation of Infantile Paralysis, will be conducted by Dr. Felix Freidberg of the college of medicine and will consist of a series of studies of the metabolism of brain tissue.

The University Choir, under the direction of Warner Lawson, performed as guest artists with the National Symphony Orchestra at Constitution Hall on February 18. This is the second successive year that the Choir has been invited to perform with Conductor Howard Mitchell's group.

■

Eighth annual institute of successful marriage and family life was held at MOREHOUSE COLLEGE March 11-13, under supervision of Professor Walter R. Chivers, director and founder of the institute.

Among this year's consultants were Dr. Gelole McHugh of Duke university, Dr. Stanley Cain of the University of Michigan, and William Cooper of Hampton Institute.

Religious emphasis week was observed at the college during the week of March 1, with Rev. Amos Ryce II, pastor of the Israel CME church in Gary, Indiana, as Speaker for the week.

The college observed national Negro newspaper week during the week of February 22, with William Fowlkes, *Pittsburgh Courier* representative in Georgia, as the main speaker. On February 25 a panel discussion was held on the duties and responsibilities of the college press.

In the annual memorial services to former presidents John Hope and S. H. Archer, Morehouse seniors paid homage on February 27 to the two men who contributed so significantly to the building of the college. Dr. John Hope was eulogized by Harry Wright of Bennettsville, S. C.; Dr. Samuel Archer, by Ivory Lyons of Durham, N. C.


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The debating team of ALABAMA STATE COLLEGE participated in the annual Azalea Debate Tournament sponsored by Spring Hill college, Mobile, February 12-14. Though this was the seventh year of the Azalea tournament, the entry of Alabama State marked the first time a Negro institution has been invited to participate.

■

MORGAN STATE COLLEGE participated in the first of a five-week series of half-hour telecasts on March 1 over WBAL-TV (Baltimore) designed to give the public a view of how the college meets the students' needs. This is the third year Morgan has participated in the series, according to Waters E. Turpin, of the English faculty, coordinator of the series.

President Martin Jenkins attended the eighth national conference on higher education, March 5-7, at the Hotel Congress, Chicago, Illinois. The conference was sponsored by the Association for Higher Education, a department of the National Education Association. Dr. Jenkins served as recorder for Group 5, which considered the impact on colleges and universities of a prolonged period of mobilization and military preparedness.

The political salvation of West Africa lies in a union of confederated states patterned after the government of the United States, Dr. Nana Yaw Duah Agyeman, Go'd Coast scholar, told Morgan students and faculty in a recent talk on West Africa.

■

The International Relations Club of CENTRAL STATE COLLEGE received a meritorious medal in February from Freedoms Foundation at Valley


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Forge, Pennsylvania, for their outstanding campus and inter-campus programs. For the past five years the IRC, which is an affiliate of the Carnegie Endowment for International Peace, has pursued a policy of promoting the American way of life as conceived by the framers of the U. S. Constitution.

Fifty-eight students representing 18 foreign countries, from six Ohio colleges and universities, attended the 23rd annual international day at Central State in February.

Dr. Oscar Woolfolk, professor and chairman of the CSC chemistry department, has received a renewal of the Frederick Gardner Cottrell grant of the Research Corporation of New York City for the continued study of the Oxirane group with Methanol, a basic chemistry research problem in the reaction of alpha and beta Naphthylethylene oxide with alcohols.

Pretty Barbara Mack is the only girl at CSC who is majoring in agriculture. She plans to study veterinary medicine in the future.

■


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Members of the African Methodist Episcopal Zion church contributed nearly $78,000 to LIVINGSTONE COLLEGE during annual observance of founder's day at the college in February. The faculty donated $512.50, while the student body showed its thanks and appreciation by contributing $436.01.

■

ALBANY STATE COLLEGE listened to four outstanding speakers during religious emphasis week, March 1-5. Dr. Melvin Watson, director of the school of religion at Morehouse; Dr. T. B. Cowan, pastor of Everybody's church at Lexington, Kentucky; Bishop Hamilton West of the diocese of Florida, Jacksonville, Florida; and James Stoner, director of the University Christian Mission of the National Council of the Churches of Christ in the United States.

■

President John W. Davis of WEST VIRGINIA STATE COLLEGE, who was on leave as director of the point four program of the Republic of Liberia, tendered his resignation to the West Virginia Board of Education as president of West Virginia State, effective February 11, 1953. In accepting his resignation, the board expressed its deep appreciation for Dr. Davis' long services and conferred upon him the title of President Emeritus.

West Virginia State was host February 23-27 to the mid-winter conference of extension agents of the state.

Freedoms Foundation of Valley Forge, Pennsylvania, has bestowed their George Washington honor

medal and $100 upon the International Relations Club of WVSC for its outstanding campus programs in international relations.

■

KNOXVILLE COLLEGE was host in February to newsmen from nine NATO countries visiting in the United States under the joint sponsorship of the departments of state, defense, and the mutual security agency. There were panel discussions of American and foreign problems.

The first of a series of lectures sponsored by the college science department was given on February 5 by Dr. William Arnold of the Oak Ridge National Laboratory.

Samuel Henderson, a Knoxville sophomore, was recently elected vice-president of the Tennessee Student Christian Conference for 1953-54 at the annual meeting of the conference at Scarritt college in Nashville, Tennessee. Mrs. Evelyn Williams of Knoxville, an advanced freshman, has topped honor roll students for the first semester at the college by making a 2.93 average out of a possible perfect mark of 3.0.

■

SAVANNAH STATE COLLEGE was host in February to the National Health Education Conference sponsored by the National Tuberculosis Association of New York City. The college was also host, March 24-26, to the second annual statewide high school press institute.

■

Dr. Albert E. Manley, dean of


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the college of arts and sciences at North Carolina college, Durham, has been elected president of SPELMAN COLLEGE to succeed Dr. Florence M. Read, who will retire at the end of the present college year. Dr. Manley, who is 45 years old and a graduate of Johnson C. Smith and Teachers College, Columbia university, has been engaged in educational work for the past twenty-one years, first as high school teacher and principal in Asheville, North Carolina, and later as state inspector of Negro high schools under the North Carolina State Department of Public Instruction.

■

Two recent speakers at ATLANTA UNIVERSITY were Dr. Rayford W. Logan and Mrs. Anna Chittenden Thayer. Dr. Logan, chairman of the department of history at Howard, who has just returned from a year's study in Europe, spoke on "The Impending Crisis in Africa." Mrs. Thayer, of New York City, spoke on the greatness of Abraham Lincoln.

■

Seventy-first anniversary of the founding of VIRGINIA STATE COLLEGE was observed March 1, with Rev. C. E. Griffin, pastor of First Calvary Baptist church, Norfolk, delivering the principal address. At close of the ceremonies a portrait of Dr. Robert P. Daniel, president of VSC, was unveiled. Painted by James A. Porter of Washington, the portrait is the fourth in a series of portraits presented to the college by the college faculty through the years.

A graduate course in audio-visual education will be available to persons attending the 1953 summer summer school at Virginia State, according to an announcement by Dr. John Hunter, director of the college's graduate division.

Virginia State was host February 28 to high school teachers who supervise the practice work of college students planning to enter the teaching profession.

Pinhas N. Eliav, second secretary of the Israeli Embassy in Washington, spoke in February under the auspices of the VSC forum on Israel's relations with Russia.

■

Ralph Ellison, author of the novel *Invisible Man* and winner of the 1952 National Book Ward, will be guest of the 1953 FISK UNIVERSITY festival of fine arts.

President Charles S. Johnson has announced that the Ford Foundation's Fund for the Advancement of Education has made a grant of $80,000 to Fisk to continue its work in the field of "early admission" education.

Fisk began this new program in September 1951 along with eleven other carefully selected schools. Fisk's program was set up as a division of the university known as the Basic College and admitted students to the college who had completed two satisfactory years of high school and who were between 14½ and 16½ years old. Twenty-seven students participated in the program the first year.

Lenora Lafayette, a 1947 graduate in music from Fisk, scored a success recently singing the leading role in Verdi's opera, "Aida," at

London's Covent Gardens. Her story is told in the February 9 issue of *Time* magazine.

■

Professor Charles Dickinson of the LINCOLN UNIVERSITY (Mo.) department of agriculture has received notification of his election to membership in the American Society of Landscape Architects. Mr. Dickinson was sponsored for membership by fellow landscape architects of St. Louis, Kansas City, and by Professor Charles Sutton of Ohio State, from which Dr. Dickinson received his Ph.D. degree in 1950.

In honor of long, worthy service as members of the Board of Control, and especially the part they played in initiating and carrying out the statutory directive which changed Lincoln institute to Lincoln university, the Board of Curators of Lincoln has conferred honorary degrees (effective immediately) upon Mrs. Julia Childs Curtis, St. Louis; Dr. J. D. Eliff, Columbia; and Dr. J. E. Perry, Kansas City. Ceremonial awarding of the degrees is scheduled as a part of the June commencement exercises.

Lincoln plans a two-day program in May designed to bring Lincoln students up-to-date on job opportunities. Conference committees, working in close cooperation with the St. Louis and Kansas City Urban Leagues, have polled students on their job interests, launched a pre-orientation schedule, and laid the groundwork for the spring visit of several scores of business men, industrialists, and management leaders.



**DID YOU KNOW —**

That the son of the Mahdi, Sir Sayed Abdel Rahman el Madhi Pasha, is a cotton magnate, a politician, and a religious leader in the Sudan?

Mohammed Ahmad, a Sudanese Negro who claimed to be the Messiah (el Mahdi) in 1881 made himself master of four-fifths of the Egyptian Sudan after startling victories over all his enemies.

★ ★ ★

That the real name of Yakouba, "the White Monk of Timbuctoo," is August Victor Dupuis?

Yakouba, who was a member of the White Fathers and founder in 1895 of the Timbuctoo mission, "defrocked" himself and married a native woman, Salama, by whom he has twelve children. He became an outstanding linguist and a great authority on tribal life and customs. The late William B. Seabrook told his story in *The White Monk of Timbuctoo* (1934). Although widely known and much written about in France, he has been little known to the English-speaking world.

# Book Reviews

## SUSTAINED AGONY

***Cast the First Stone*: A Novel by Chester Himes. New York: Coward-McCann, Inc., 1952. 346pp. $3.75.**

In *Cast the First Stone* Chester Himes has created a compelling and infuriating inferno of sustained agony which adds cubits to his stature as a novelist and marks a notable contribution to prison literature. Here indeed is a triple-decker loaded and interlaced with a message, a language, and a story.

The message depicts the conditions of prison life as has probably not been done since 1751, when another blunt realist, Henry Fielding, exposed (in his last and most serious novel, *Amelia*) similarly glaring evils in the prison-life of eighteenth century England. The hero and narrator of *Cast the First Stone* is James Monroe, whose sentence of twenty years for robbery is understood to be a raw deal representing "exemplary justice." Monroe's narrative moves him over every conceivable department of his prison, mainly by means of transfers. The resulting pictures are revolting. For out of them issues the convincing charge that the life of the contemporary convict is so burdened with "prescribed routine and harsh discipline and grinding monotony" that only a wretchedness worse than death can come of it. His activity is without purpose, his glimmer of hope, the far-off possibility of freedom, and his days an unwinding eternity shadowed by "the constant sense of power just above, the ever present breath of sudden death," and the treacherous temptation of sexual perversion in the absence of women.

In the institution to which Monroe is committed four thousand prisoners are cooped in a building designed for eighteen hundred, the guards are sadistic, privileges purchasable, and racketeering rife. Hence by page 141, Monroe, stalked by the cruel mockery of time and homosexual inducements, is stark, raving mad: "I believe that this life and God and religion and an after life, and everything, exists only in the belief that it exists. . . . I believe that life and the world will only exist for persons as long as their belief that it exists, exists."

Yet for all its madness and message Himes' novel subordinates argument to narrative. Monroe tells how he feels—with emphasis on feeling, the sensuous and the sensual. And he does it in language which is the novel's second accomplishment. It is the idiom of the Blues—the Blues as defined by no less a novelist-musician than Ralph Ellison: ". . . an impulse to keep the painful details and episodes of a brutal experience alive in one's aching consciousness, to finger its jagged grain, and to transcend it, not by the consolation of philosophy, but by squeezing from it a near-tragic, near-comic lyricism." It is this lyricism which makes the incomparable fourteenth chapter of this novel (a torturing rain of fire suggesting

Dante even to the canto) so masterful a performance. Sometimes it hisses like fire moving towards explosion along a lighted fuse; in a mood of sheer contempt and sharp irony it rides upon the oaths the men swear against their torment; or it rises to an eloquent expression of Monroe's tragic predicament in his letter asking the governor's pardon:

> As perhaps you know, Honorable Sir, a perfect record is not always indicative of good purposes; nor does it always prove that a convict is ready for freedom; but oftimes it is merely the manifestation of what we term "stir wisdom," or in other words, the result of knowing how to serve time, and that, I must confess, I do not know and perhaps never shall.

The last one hundred pages of *Cast the First Stone* tell a wierd but focused story of a "love affair" between Monroe and Dido. It is here that prison-bred madness is shown to have fed upon itself to the point of bursting in repulsive degeneracy. The hero puts it thus: "But in that place of abnormality of body and mind there was something about his love for me that seemed to transcend degeneracy and even attained, perhaps, a touch of sacredness." Never was there a more justifiable fate than that which comes to the pathetic creation that was Dido.

This book asks a timely question as to the intent of imprisonment: Is it to taunt and punish a man, to destroy his normal outlets and conceptions, or to reform him in the interest of society? Only a novelist deeply and passionately concerned with human freedom could have made so much of this anguish, or could have sustained it with such driving desperation. Chester Himes may or may not be guilty of exaggeration in this work. Yet one finds him somehow worthy of the tribute which Fielding paid to "the original poets," for if he has not turned "reality into fiction" he has certainly turned "fiction into reality."

HENRY F. WINSLOW

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HENRY F. WINSLOW, *a frequent Crisis reviewer, teaches English in a New York City high school.*

***What Is Race?* Evidence from Scientists. UNESCO publication with illustrations by Jane Eakin Kleiman and text by Diana Tead. New York: Columbia University Press, 1952. 87pp. $1.00.**

This booklet squeezes the marrow out of three previously published UNESCO pamphlets on race: Dunn's *Race and Biology*, Klineberg's *Race and Psychology*, and Leiris' *Race and Culture*. And seldom have text and pictograph been put to more effective use in summarizing a discipline.

*What is Race?* clarifies the thoughts and ideas regarding race held by contemporary scientists. Dividing their précis into three parts, the authors show that there is no pure race, no superior race, nor unchangeable race differences. All living men belong to a single species, *Homo sapiens* (Man the wise). The name, of course, is self-bestowed. If some of the more intelligent "lower animals" had exercised their appellative talents, they would have probably dubbed us *Homo stultus* or *Homo ignavus;* that is, Man the fool or Man the dastard.

How the different races arose can be plausibly explained by mutation and selection without any references to the ludicrous and fallacious fantasies of a Chamberlain or Gobineau. Nor is there the slightest evidence to support their thesis of racial superiority, which is usually talked about in relation to superiority of blood, or intelligence, or culture; or maybe all three at the same time. Race purity is another myth, since all ethnic groups are amalgamations of various stocks.

Is *race* then more than Barzun's "modern superstition" or Montagu's "man's most dangerous myth"? Yes. "Race" becomes "superstition" and "myth" when abused by the racists for political and national purposes. Scientifically, our authors point out, race is today (quoting the geneticist J. B. S. Haldane): "A group which shares in common a certain set of innate physical characters and a geographical origin within a certain area."

"This definition is a useful one for talking about races as they exist today. We all know that the major groups of races did not stay separated by absolute isolation. . . . For a long time anthropologists have been trying to find a workable system of classification which would neatly put every race in its proper biological place. . . . But whether we make a classification into three major groups or into five or more is less important than the fact that the system we use acknowledge the evolutionary processes which have brought about the racial diversity of mankind from a common human source."

(We note in passing that the number of races has varied all the way from Haeckel's 34 in 1879 to Sergi's 2 in 1911.)

We close with this quote from *What is Race?* "Vast social changes have occurred that have not been connected in any way with changes in racial type. Historical and sociological studies thus support the view that genetic differences are of little significance in determining the social and cultural differences between groups of men."

***Race and Class in Rural Brazil.* Edited by Charles Wagley. Photographs by Pierre Verger. Unesco publication. New York: Columbia University Press, 1952. 158pp. $1.25.**

"This report is the outcome of an agreement entered into by the Fundaçao para o Desenvolvimento da Ciência na Bahia [Bahian Foundation for the Development of Science] and the Division of Social Sciences of Unesco. It also represents the first results of a fairly extensive research programme in the fields of sociology and social anthropology undertaken by the *Fundaçao* in cooperation with the Department of Anthropology of Columbia University."

Four communities representative of a different region of rural Brazil are studied. Vila Recôncavo in the old sugar region near the coast; Minas Velhas high in the mountains where the mining industry used to be important; Monte Serrat in the arid *sertao;* and Itá in the valley of the "Lower Amazonas." These communities were selected because they are "traditional" towns retaining old customs and traditions which differ in their social and race relations from the large cities.

Perhaps the hardest thing to explain to a person soaked in the Anglo-American tradition of race relations are Brazilian racial patterns. Though Brazil has considerable color and class prejudice, she has no racial prejudice in the American sense nor a race problem as we understand it. "Race relations" as we know the phrase hardly exist in Brazilian society.

Just as the term "Negro" is indicative of "caste" in the United States, the expression "white" is indicative of class in Brazil, where class lines are rigidly drawn. Hence many "white" Brazilians are actually Negroid or part Indian, and many people classified by their communities as "black" are actually Caucasoid. Therefore race alone is not a determining factor in social status as it is in the United States. That is, a wealthy, cultured Negro of good family may climb into the upper class though he would not be accepted by the old aristocracy. Yet he would have easy social relations with this group.

Nevertheless, race is still an important ranking principle in Brazilian culture. The upper class continues to be white, at least in physical appearance; while the middle class, which identifies itself with the upper class, although predominantly Caucasoid, has "numerous *mestiços* of various racial backgrounds"; but the lower classes contain the masses of Negroes and the various racial mixtures the Brazilians call *pardos*.

"In actual personal relationships, however, racial characteristics seem to be of little importance, being overshadowed by income, occupation, and certain other criteria both personal and social; though the existence of preferences as to racial type and even of derogatory attitudes toward people of different racial characteristics within this lower group does indicate that *a mild form of racial prejudice exists on all levels of society in rural Brazil.*"

*Race and Class in Rural Brazil* is a valuable introduction to the complexities of class and color in that country

SOME PARTICIPANTS *in Central State College (Wilberforce, Ohio) international day, first row from left: Yasuko Tsuchihashi (Japan), Ohio university; Naida Kelada (Egypt), Western College for Women; Jessline Szeta (China) Wilmington; Margaret Hameyer (USA) Antioch; Lotte Gollman (Germany) Antioch; second row: Klaus Hoffman (Germany) Antioch; Archie Donaldson (Bahamas), Central State; Oliver Vesey-Hold (England) Oberlin; Bruno Peschau (Germany) Antioch; Jon Cepoi (Roumania) Central State; Sigfried Knappe (Germany) Antioch; and Joyce Wade (Jamaica, B.W.I.), Wilmington.*

though it does not always make easy reading because of the tables and its quasi technical vocabulary.

***Blood-Brothers*: An Ethno-Sociological Study of the Institutions of Blood-Brotherhood with Special Reference to Africa. By Harry Tegnaeus. New York: Philosophical Library, 1952. Illustrated. 181pp. $12.00.**

Blood-brotherhood is a widespread practice, both in time and space; yet its significance is still in dispute among scholars and anthropologists. Is it a bond of true kinship, or a principle of homeopathic magic? When two people wish to enter an alliance of some sort they go through a ceremony of mixing their blood. The method, of course, varies with the people. In some cases the blood is drunk from a body incision; in others it is swallowed on some sort of food; and in still other instances it might be mixed by juxtaposing the two wounds. In Africa "the blood-pact played a significant role in connection with the conclusion of peace between tribes and with settlements concerning safe-conduct between white travellers and African Negro chiefs."

Herodotus describes the blood compact among the ancient Lydians and Scyhtians, and it is mentioned in the Sagas of the Norsemen as well as in ancient Irish legend.

What the blood pact suggests is that man owes his first allegiance to his kin and a stranger is entitled to good faith only after he has become a kinsman by blood. Among Africans where kinship is not regarded as a community of blood the blood compact seems to be a legal contract and your obligations "towards a blood-brother are more directly binding than those towards a real brother."

Although there is much interesting detail in *Blood-Brothers*, it is not exciting reading.

## DID YOU KNOW —

That the *Seven Arts* (then edited by James Oppenheim and Waldo Frank) was the first American magazine to publish the poems of Claude McKay (1889-1948)?

*Seven Arts* published two of McKay's sonnets in its December 1917 issue under the pen name of Eli Edwards, a pseudonym adapted from his mother's name.

★ ★ ★

That "Mammy" Pleasant was one of the most fabulous women in the history of California?

She was a dominant figure in politics and high white society and was said to have been John Brown's chief financial backer. J. A. Rogers sketches her life in volume III of *Sex and Race*, and Charles Caldwell Dobie wrote an excellent novel based on her life.

*Layne's*

HERBERT L. WRIGHT, *NAACP youth secretary, discusses* 1953 *youth council and college chapter membership quotas with Jackie Robinson, Walter Dukes and representatives from NAACP youth councils and college chapters in the national office in New York City. Seated, from left: Herbert Wright, Jackie Robinson, Walter Dukes, center of Seton Hall basketball team; standing: Juanita Chamberlain, Brooklyn; Cedric Clark, New York City; Barbara Goldstein, Brooklyn College; Alex Foster, New York University; Chester Thomas, New York University; Thelma Eastmond, Brooklyn; and Woody White, New York City.* BOTTOM: *ROY WILKINS, NAACP administrator; Walter Dukes, Seton center; Jackie Robinson, Brooklyn Dodgers; looking over new NAACP youth membership campaign poster.*

## LOOKING & LISTENING

(*Continued from page* 227)

regard as impartial we get fair and accurate reports which do not play down anything vital done by either the African or the Indian. As much cannot be said of the sections of the Indian Press under discussion."

*Die Burger* (January 22, 1953) reports that the Bantu National Congress, in a series of resolutions sent to the government said that the Bantu people had a hard struggle to support their wives and children. The position was aggravated by the increasing number of illegitimate children whose fathers were Indians. The Congress requested the government to extend the Immorality Act in order to prevent immorality between Indians and Natives. The Congress also requested that the Road Transport Act be revised to prevent Indian taxis and buses carrying Native passengers. Indians should be prohibited from all locations in all four provinces because "they have personal contact with the Natives which is a good opportunity for propaganda and encouragement of resistance against laws. They persuade Native women to convince their men to participate in the defiance movement."

## ENVOY TO AFRICA

My name is Lord Piggly-Wiggly Wogglesfoot Brown.
I was born in a quaint old English manor town.
I now find myself engaged in a diplomatic chore
That looks as though it might turn into a bit of a bore.
I was sent to inform the natives of this dark place
That the Atlantic Charter will eventually apply to their race.
Of course, at the moment, we could hardly afford
To stretch the Atlantic Charter that broad.
But I will say this to each native race:

*Some day you'll be equal—*
*If you'll just stay in your place.*

LANGSTON HUGHES

MRS. GLADYS ENGLISH, *secretary of the Meriden, Conn., branch of the NAACP.*

BULLFIGHTER *Rafael Santa Cruz of Lima, Peru, accompanies famous soprano Mme Lillian Evanti in Madrid. Teen-agers and grown-ups are always eager to see Don Rafael. See December* 1952 Crisis, *at page* 650, *for reference to Santa Cruz.*

## TWO CITIES

(*Continued from page* 220)

whereby Africans (except priests and nuns) cannot travel alone on the upper decks of Congo River steamers, although in theory and legally they can do so. Belgium has a ten-year plan for economic and social progress of the Africans, but no similar plan is evident to lessen segregation.

It is said in Léopoldville that South Africa is fifty years behind the times and that Britain in the Gold Coast is twenty-five years ahead of time. But time is running out in this tiny European country, with an African colony eighty times its size, unless it realizes that the increasing number of native white-collar clerks who speak and read French have ideas about democracy and equality. Because the 60,000 whites in the colony cannot vote is no consolation for the 12 million Africans who also are completely disenfranchised. Today there is no observable political movement for self-determination in the Congo, but there soon might be. The Africans cherish their increasing number of francs, but they look across the river and cherish unsegregated freedom also. It is tragic to find jim crow anywhere in the world, but somehow it seems ironic to see it in the heart of Africa. And nowhere in Africa are there two contrasting practices of race relations so close together as in these two capital cities on either side of the fluid Mason and Dixon line known as the Congo River.

## JEHOVAH'S WITNESSES

(*Continued from page* 211)

publications and activities of Jehovah's witnesses. "The officials seemed afraid that the natives would gain too much knowledge and the result would be dissatisfaction with the strict government rules," he commented, after an interview with the chief secretary and police commissioner in Zomba, Nyasaland, where the Watchtower study-books had been banned since the middle of World War II. It was a sentiment that pretty well nutshelled the at-

titude in other countries, including the Gold Coast, and Northern and Southern Rhodesia.

There were other barriers too. But not one of them was a lack of native intelligence or love for knowledge and righteousness and action. The visitors marveled at the alacrity and effectiveness of the natives as they strove to duplicate their assembly arrangements on a par with the Witnesses' assemblies in such places as the United States. Jehovah's witnesses have gained a reputation for organizing and operating the world's biggest religious conventions.

In 1950 they transformed Yankee Stadium for eight days into what the *New York Times* called "an open air cathedral," accommodating over a hundred thousand people, feeding 50,000 an hour in a cafeteria covering three city blocks, keeping the grounds so clean the Stadium's skeleton staff of union workmen had nothing to do, while the New York police force assigned to keep order simply stood around and rubbed their eyes. At Ibadan, Yorubaland, native Witnesses within a week threw up a gigantic booth of jungle bamboo huge enough to shelter 6,000 people. At Lusaka the convention setting was "a picture," Knorr said.

#### EUROPEAN MISSIONARIES

Back in Brooklyn the Watch Tower president told the board of directors of the Society that he felt more European missionaries (Americans are included in the term "Europeans" in Africa) ought to be trained and sent in to assist the natives. Why? "With European brethren serving in this area better organization can be accomplished and more respect will be paid to the work by the officials because of seeing Europeans taking more active charge of the preaching of the gospel. The officials seem to be fearful that the Africans will gain too much power and influence in the community.

There are villages and communities in Africa today that are solid Jehovah's witnesses, and it is a strange sight as one and all, from the chief down, they march off to adjoining villages—not on missions of carnal war this titme—but on missions of peace, to "preach the good news" of a new world at hand. Progress is somewhat reflected in the increase in the number of the Society's educators. In four typical African countries — under typical situations including some governmental and orthodox religious opposition, the number of qualified Jehovah's witnesses has increased from a peak of 40,891 in 1951 to a peak of 72,672 in 1953— a 77 percent increase in two years in Northern and Southern Rhodesia, Nyasaland, and the Union of South Africa. This is one Jehovah's witness to every 200 population.

Is there any sure way of evaluating the impact of Jehovah's witnesses? On one hand they might appear so insignificantly small as not to deserve a second thought. But *are* they small? The Roman Catholic church claims upward of 350 million people. You can add up all the Catholic clergymen in the world, who supervise this great flock, and you will find one Jehovah's witness minister for each Roman Catholic clergyman — and still have close

to a hundred thousand Witnesses left over.

What really counts with Jehovah's witnesses is that they have a way to exploit the potential of each and every member to the most extreme advantage. It is small wonder that the Witnesses are the fastest growing religion on earth, doing as a consequence a job of advancing the lot of discriminated races that any organ of the highly vaunted UN might well learn some lessons from.

In the field of atomic science they say that there is enough nuclear energy bound up in an ordinary railroad ticket to operate a heavy locomotive several times around the earth, and a single breath of air holds enough nuclear energy to keep a small airplane off the ground for a year. The potential in a human being is also something incalculable. It is working out, through the religion of Jehovah's witnesses, to really integrate men of all races, colors, and nationalities into a solid "new world society."

Simple facts like these speak for themselves.

## NEW LOOK

(*Continued from page* 204)

which the world has become are a responsibility which should be shared by every citizen. How we are going to live with the rest of the world is not the concern *alone* of the President or of the State Department.

Mr. Dulles has observed the effects of the revolution in Europe and has pleaded for economic (and military) unity—but as against the Russians, rather than prescribing for the peoples' sickness.

We are liable to continue this mistaken application of force and indifference to the causes of revolution (and war) if more Americans do not interest themselves in what is happening to people all over the world and in what the United States, working with other nations, can do to help cure the world's sickness.

Dr. Barr has written a prescription with which you may not agree. That is not too important. More important is the fact that he has shown how *one* American (himself) can think independently and responsibly about one of our nation's great problems. He has thereby set an example for all of us.

His prescription may be bunk. But I believe his diagnosis of the world's illness is accurate. I am confident *Crisis* readers will agree on the accuracy of the diagnosis. They may have their own prescriptions. They ought to have. *Citizens of the World* will perform a necessary and vital function in our land to-day if it stimulates Americans to thinking seriously and constructively about how we can work with others to feed the hungry, eliminate disease, raise standards of living, and extend the hand of brotherhood and equality to all members of the human family.

# LEGAL DIRECTORY

The following directory of some of the many lawyers known to us is carried in response to numerous inquiries from readers desiring to contact attorney outside their home towns. The Crisis maintains no legal bureau, and the N.A.A.C.P. handles only cases involving color discrimination, segregation or denial of citizen rights.

ARKANSAS

**J. R. Booker**
Century Bldg., Little Rock
Telephone: 2-4248

**Flowers & Flowers**
Masonic Temple, Pine Bluff
Telephone: 7171

CALIFORNIA

**Thomas L. Berkley & Associates**
2975 Sacramento St., Berkeley 2
Telephone: Berkeley 1-7417

**Thomas G. Neusom**
1111 E. Vernon Ave., Los Angeles 11
Telephone: ADams 6149

**Matthews & Williams**
303-308 Blodgett Bldg.
2510 Central Ave., Los Angeles 11
Telephones: ADams 1-9737; 1-6712

**Lionel J. Wilson**
Adeline & Alcatraz Sts. Berkeley
Telephone: OLympic 2-8976

GEORGIA

**Austin T. Walden**
Suite 200 Walden Bldg., Atlanta 3
28 Butler St., NE
Telephone: Walnut 3536

ILLINOIS

**William Henry Huff**
6532 Cottage Grove Ave., Chicago 37
Telephone: NOrmal 7-6800

**Loring B. Moore**
123 W. Madison, Chicago 2
Telephone FRanklin 2-1106

INDIANA

**Charles Quincy Mattocks**
427 W. 30th St., Mattocks Bldg.,
Indianapolis 8
Telephone: Wabash 1444; Talbolt 1791

MARYLAND

**Ernest L. Perkins**
1506 Penn Ave., Baltimore 17
Telephones: MAdison 2091-2617

MASSACHUSETTS

**J. Clifford Clarkson**
1597 Main St., Springfield 3
Telephone: 32533

MICHIGAN

**Herbert L. Dudley**
4256 Russell St., Detroit 7
TEmple 1-1748

**Floyd H. Skinner**
Michigan at Monroe Avenue
Grand Rapids 2
Telephones: GLendale 5-7639; 6-1464

NEBRASKA

**Paul I. Manhart**
**(Manhart & Churchman)**
500 Securities Bldg., Omaha 2
Telephone: JAckson 0966

NEW JERSEY

**J. Mercer Burrell**
23 Howard St., Newark 2
Telephone: MArket 3-4709

**Logan W. McWilson**
189 Halsey St., Newark 2
Telephone: MArket 3-1779

**Clifford R. Moore**
237 Broad St. Bank Bldg.
Trenton 8
Telephone: 6-2711;5-5634

OHIO

**Harry E. Davis**
202 Engineers Bldg., Cleveland 14
Telephone: MAin 1-1320

**Clayborne George**
508 Public Sq. Bldg., Cleveland 13
Telephone: CHerry 1-1835

**Chester K. Gillespie**
508 Public Sq. Bldg., Cleveland 13
Telephone: CHerry 1-3955

PENNSYLVANIA

**Theodore Spaulding**
154 N. 15th St., Philadelphia 2
Telephone: LOcust 4-4770

TEXAS

**F. S. K. Whittaker**
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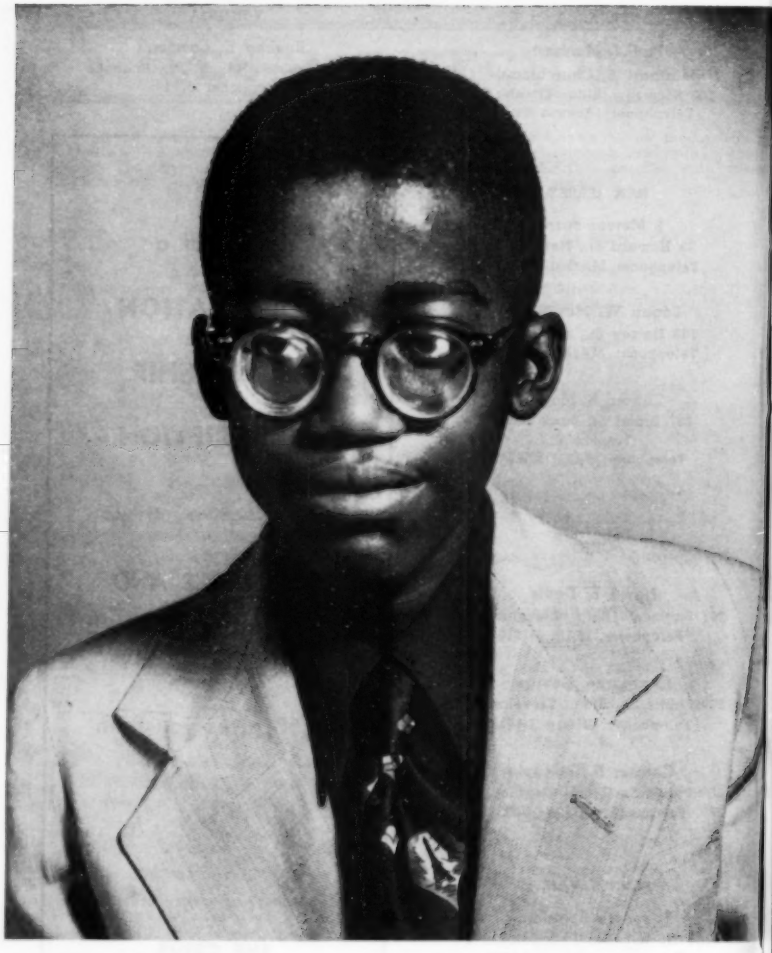

FRIENDSHIP—*Young Donald Smith, nicknamed "Radar" by his companions, has demonstrated that youngsters, simply by being themselves, can do more to strengthen the bonds of friendship between races and creeds than any amount of preaching or propagandizing. Donald, from Philadelphia, Pa., attended the Camp for handicapped children run by Variety Club Tent* 13. *Variety Club, Philadelphia, is an organization of showmen open to all.*

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**60TH ANNUAL CONDENSED FINANCIAL STATEMENT**

# Southern Aid Life Insurance Co., Inc.

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**DECEMBER 31, 1952**

— ASSETS —

| | |
|---|---|
| Cash | $ 77,453.17 |
| Stocks & Bonds | 1,458,222.88 |
| Policy Loans, Mortgages & Real Estate | 1,432,097.64 |
| Interest, Rents and Premiums Due and Accrued | 38,094.93 |
| Total | $3,005,868.62 |

— LIABILITIES —

| | |
|---|---|
| Legal Reserve on Outstanding Policies | $1,677,392.01 |
| Reserved for Claims, Taxes, Dividends and Misc. | 144,931.64 |
| | $1,822,323.65 |
| Capital, Contingent Reserves and Surplus | $1,183,544.97 |
| Total | $3,005,868.62 |

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